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Wm Miller

VIEWS

OF THE

PROPHECIES

AND

PROPHETIC CHRONOLOGY,

SELECTED FROM MANUSCRIPTS OF

WILLIAM MILLER,

WITH A

MEMOIR OF HIS LIFE.

EDITED BY

JOSHUA V. HIMES.

VOLUME I.

BOSTON:
PUBLISHED BY JOSHUA V. HIMES,
14 Devonshire Street.
1842.

(79)

MILLER'S WORKS.

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THE EDITOR'S REMARKS.

We hold the doctrine of a man's responsibility for the sentiments which he publishes, whether they are his own or another's. He is accountable to the community, and will be held accountable at the great tribunal, for the good or the evil they produce. We have had this thought in view in all that we have done to give publicity to Mr. Miller's writings; both in the publication of the Boston edition of his Lectures, and of the numerous Essays and Letters from his pen which have appeared in the "Signs of the Times" during the past year.

Notwithstanding the fears of many, esteemed wise and good, that the effect of this class of writings upon the community would be deleterious; we have, on the contrary, witnessed, as we expected, the most happy results. Their moral and religious influence upon all classes who have given them a candid examination has been most salutary.

We are now induced to add a second volume on similar subjects, with a short memoir of Mr. Miller's life. We send it forth with the fullest assurance of its usefulness to the church and the world. It will be a valuable aid to an understanding of the chronology of his Lectures; as also the dictionary of *prophetic figures*, and *principles of interpretation*, will be of great service to the biblical student.

As it respects the general views of Mr. Miller, we consider them in the main to be in accordance with the word of God. We do not, however, adopt the peculiarities of any man. We call no man master. Yet we frankly avow that there is much in his theory that we approve and embrace as gospel truth. For example: His views of the literal interpretation of the prophecies—The character and divinity of Christ, and his personal reign on the earth—The restoration of Israel according to the faith of Abraham, with the rejection of the "judaizing notion" of the return of the carnal Jew to Palestine—The true millennium of the saints in the resurrection state; and the utter rejection

of the *modern notion* of a temporal millennium—The first and second resurrections and judgments—The final destiny of the righteous and the wicked: on all these points we fully agree with him.

On the question of "*prophetic periods*," and of his laborious and learned chronology, we are not competent, with our limited erudition on the subject, to decide with such positiveness as on the other topics; having never given our attention to the critical study of the subject till within the last year. We, however, believe in the definiteness of *prophetic periods*, and feel satisfied that we live near the end of time. We have come to this conclusion by the *prophetic times* of Daniel and John, and not from the fact *only* that the kingdom has *always* been *at hand*. These "times," (to which we might refer, if it were proper in this place,) are nearly accomplished, as all who believe in prophetic periods agree. Some have fixed upon the year 1866, some 1847, while Mr. Miller fixes upon 1843 as the "time of the end." We think he has given the more satisfactory demonstration of the correctness of *his* calculation. The advent is near. It is *possible* that we may be mistaken in the chronology. It may vary a few years, but we are persuaded that the end cannot be far distant.

With these views, we proclaim continually the gospel of the kingdom at hand. And not being able with the voice alone, and our limited abilities, to give the "midnight cry" the extent which we think the subject demands, we have availed ourself of the aid of the press. Accordingly, Mr. Miller's Lectures were put into the hands of a popular bookseller, who has in the last year circulated five thousand copies. In the mean time, fifty thousand numbers of the "Signs of the Times" have been sent abroad in the United States and in Europe; and two thousand copies of the *full Report* of the General Conference on the Second Advent have just been issued from the press,

for distribution. We now send out this volume to bear the same message, and arouse a slumbering world to duty.

Some repetitions may be noticed in this work, in consequence of many of the articles having been written at different times, without reference to publication in a connected series. But these the reader will find of advantage, on the whole, as they will present the subjects in various and new aspects.

The work claims nothing of literary merit. It is given in a plain English dress, that will present to the reader the various subjects discussed in a distinct and intelligible style.

We are not insensible of the fact, that much obloquy will be cast upon us in consequence of our association with the author of this work. This, however, gives us no pain. We had rather be associated with such a man as *William Miller*, and stand with him in gloom or glory, in the cause of the living God, than to be associated with his enemies, and enjoy all the honors of this world.

Finally, whatever may be the truth upon the subject treated in this volume, it is certainly one that commends itself to the serious and careful *examination* of all persons, whether saints or sinners. If, indeed, the grand drama of this world's wickedness and wrongs is about to close up—if, indeed, the Son of God is about to descend from heaven, to take vengeance on them who obey not the gospel, and to receive his saints to their final rest,—then how important is it that we should all know these facts—the wicked to tremble if they will not repent, and the righteous to wait with calm faith, and a *certain hope* of the coming of the Lord. Do not dream that all is well because *you* see no threatening signs of the great day. Did the inhabitants of the old world stand in fear of the flood? Yet the flood came and "took them all away." All great calamities which come upon the nations by special interposition of divine Providence have been sudden, and, by the mass, unexpected.

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MEMOIR OF

WILLIAM MILLER.

WILLIAM MILLER was born at Pittsfield, Mass., Feb. 15, 1782. When he was four years of age, his father removed to the town of Hampton, Washington County, New York, the present residence of Mr. Miller. The country was then new, and his means of education, till nine years of age, were very small. His mother, however, taught him to read, so that when he was sent to the common school, he could read in the Bible, Psalter, and an old Hymn Book, which at that time constituted the whole of his father's library. After his ninth year, he was sent to school three months in the year, till he was fourteen. During this time, he was noted by his companions as a prodigy for learning, as they called it, particularly in the branches of spelling, reading, and writing. At the age of fourteen, he became anxious to obtain books to read. The first history he obtained was *Robinson Crusoe;* and the first novel he ever saw was *Robert Boyle.* He read them with avidity, and being so much interested in them, he read them many times over. He then became still more anxious to obtain books, especially histories and journals of travellers. A number of gentlemen in the vicinity of his father's residence, on being made acquainted with his love of reading, kindly offered him the privilege of their private libraries, which he accepted with much gratitude. From this time till he was *twenty-one years of age,* he was a most devoted stu-

dent of ancient and modern history. The names of his benefactors ought to be given in this place, as they deserve to be honored for their liberality and love of learning. One of them was the *Hon. Matthew Lyon*, Representative to Congress from Vermont, from 1794 to 1798. The others were *Judge James Witherell*, afterwards judge of Michigan Territory; and *Alexander Cruikshanks, Esq.*, of Whitehall, formerly of Scotland. By the kindness of these gentlemen, he was enabled to store his mind with a vast collection of historical facts, which have since been of so much service to him in the illustration of the prophecies. Possessing a strong mind and a retentive memory, he appropriated the contents of those gentlemen's libraries to his own use; and even now, after a lapse of more than thirty years, it is astonishing to observe the correctness of his frequent references to these historical facts and dates in his extemporaneous lectures.

At the age of twenty-two, he was married, and settled in Poultney, Vt. Here, he was still favored with the privilege of pursuing his favorite study; having free access to a large public library. Here also he became acquainted with the deistical writings of Voltaire, Hume, Paine, Ethan Allen, and others. He studied them closely, and at length professedly became a Deist. The principal men in the village were Deists; but, as a class, they were good citizens, and as a general thing were moral, and of serious deportment. With these he was associated about twelve years, in the defence of deistical sentiments.

In the last war with Great Britain, he received a captain's commission in the United States' service, and served in the army until the 25th of June, 1815, after peace was declared. He then moved to his present residence, Low Hampton, where the year following, 1816, he was converted from Deism to the christian faith, and united with the regular Baptist church in that place, of which he is now a member in good standing.

We gather the following facts relating to his past history and experience from his letters to us on this subject. The following connected account is made out from them, mostly in his own words:

"In my youth, between the years of seven and ten, I was often concerned about the welfare of my soul; particularly in relation to its future destiny. I spent much time in trying to invent some plan, whereby I might please God, when brought into his immediate presence. Two ways suggested themselves to me, which I tried. One was, to be very good, to do nothing wrong, tell no lies, and obey my parents. But I found my resolutions were weak, and soon broken. The other was to sacrifice; by giving up the most cherished objects I possessed. But this also failed me; so that I was never settled and happy in mind, until I came to Jesus Christ. While I was a Deist, I believed in a God, but I could not, as I thought, believe the *Bible* was the *word of God*. The many contradictions, and inconsistencies, which I thought could be shown, made me suppose it to be a work of designing men, whose object was to enslave the mind of man; operate on their hopes and fears, with a view to aggrandize themselves. The history of religion as it had been presented to the world, and particularly by the historians of the eighteenth century, was but a history of blood, tyranny, and oppression; in which the common people were the greatest sufferers. I viewed it as a system of *craft*, rather than of *truth*. Besides, the advocates of Christianity admitted that the Bible was so dark and intricate that no man could understand it. This always was to me an inconsistent idea of God; and even made the Bible appear more like the oracles of the heathen gods, than like the wisdom of the just and righteous God: To give us the Scriptures to teach us the way of eternal life, and at the same time clothe them in a mantle of mysticism, so that no man could understand them! Reveal his will, which we cannot understand, and then punish us for disobedience! How can such a being be called either wise or good?

These, and the like, were my arguments against the Bible. In the mean time, I continued my studies, storing my mind with historical knowledge. The more I read, the more dreadfully corrupt did the character of man appear. I could discern no bright spot in the history of the past. Those conquerors of the world, and heroes of history, were apparently but demons in human form. All the sorrow, suffering, and misery in the world, seemed to be increased in proportion to the power they obtained over their fellows. I began to feel very distrustful of all men. In this state of mind I entered the service of my country. I fondly cherished the idea, that I should find one bright spot at least in the human character, as a star of hope: *a love of country*—PATRIOTISM. But two years in the service was enough to convince me that I was in an error in this thing also. When I left the service I had become completely disgusted with man's public character. I retired from the busy scenes of public life, in which I had been engaged about ten years; and thought to seek for that happiness, which had always eluded my pursuit in my former occupations, in the domestic circle. For a little space, a care and burden was taken off from my mind; but after a while I felt the need of some more active employment. My life became too monotonous. I had lost all those pleasing prospects, which in youth I expected to enjoy in riper years. It appeared to me that there was nothing good on earth. Those things in which I expected to find some solid good had deceived me. I began to think man was no more than a brute, and the idea of hereafter was a dream; annihilation was a cold and chilling thought; and accountability was sure destruction to all. The heavens were as brass over my head, and the earth as iron under my feet. ETERNITY! *What was it? And death, why was it?* The more I reasoned, the further I was from demonstration. The more I thought, the more scattered were my conclusions. I tried to stop thinking; but my thoughts would not be controlled. I was truly

wretched; but did not understand *the cause*. I murmured and complained, but knew not of whom. I felt that there was a wrong, but knew not how, or where, to find the right. I mourned, but without hope. I continued in this state of mind for some months; at length, when brought almost to despair, God by his Holy Spirit opened my eyes. I saw Jesus as a friend, and my only help, and the word of God as the *perfect rule* of duty. Jesus Christ became to me the chiefest among ten thousand, and the Scriptures, which before were dark and contradictory, now became the lamp to my feet and light to my path. My mind became settled and satisfied. I found the Lord God to be a Rock in the midst of the ocean of life. The Bible now became my chief study; and I can truly say I searched it with great delight. I found the half was never told me. I wondered why I had not seen its beauty and glory before, and marvelled that I could ever have rejected it. I found everything revealed that my heart could desire, and a remedy for every disease of the soul. I lost all taste for other reading, and applied my heart to get wisdom from God.

"I laid by all commentaries, former views and prepossessions, and determined to read and try to understand for myself. I then began the reading of the Bible in a methodical manner; and by comparing scripture with scripture, and taking notice of the manner of prophesying, and how it was fulfilled, (so much as had received its accomplishment,) I found that prophecy had been literally fulfilled, after understanding the figures and metaphors by which God had more clearly illustrated the subjects conveyed in said prophecies. I found, on a close and careful examination of the Scriptures, that God had explained all the figures and metaphors in the Bible, or had given us rules for their explanation. And in so doing, I found, to my joy, and as I trust with everlasting gratitude to God, that the Bible contained a system of revealed truths, so clearly and simply given that the 'wayfaring man though a fool need not err

"And if ever God's word, in his second Epistle of Peter, can be fulfilled, surely it is so now: 'Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the creation.' Every word of this sign is literally fulfilled. In every place where I have been, the Infidel, the Universalist, and many who would be called teachers in our several sects of limitarians, before they are convicted, can all meet on the broad ground of scoffing, ridicule, and falsehood, to put down the doctrine which they are not prepared to meet; and even meet the Universalists on the ground that the judgment day was past at Jerusalem, rather than believe this thrilling doctrine of immediate accountability. McKnight thinks these scoffers will be in the church; how true is it so fulfilled. I have often blushed to see the hardihood of our priests who take the ground of 'my Lord delayeth his coming,' and publicly advocate the doctrine that it is a long while yet to come. 'And shall begin to smite his fellow-servants.' Hear them, calling all manner of names, 'false prophet,' 'visionary fanatic,' 'crazy old man,' &c. 'And to eat and drink with the drunken.' Join any other doctrine, however repugnant to their creeds, rather than consent to this. 'Pilate and Herod can make friends' *against* this doctrine of the coming of Christ.

"In conclusion, although I have received scoffs from the worldly and profane, ridicule from the proud and haughty, contempt from the bigot and pharisee, and insult from the pulpit and press; yet I have one great consolation: God has never forsaken me, and their weapons have fallen harmless at my feet. Thousands have been brought to read their Bibles with more pleasure; hundreds have found faith in that word they once despised; false theories have been made to pass through a fiery ordeal; and undisputed errors have been searched out and exposed, and the 'word of God has mightily grown and multiplied.'"

MR. MILLER'S INFLUENCE UPON THE PEOPLE.

MUCH has been said in the pulpit, and by the editors of public journals, about the *evil* tendency of Mr. Miller's lectures. An orthodox clergyman of Lynn, (Rev. Parsons Cook,) thinks they are more demoralizing than the *theatre!* A minister in Boston, of high standing, stated to one of his hearers, that he thought it as great a sin for church members to attend these lectures, as to visit the theatre! Indeed, most of the ministers and laity of different denominations, who have not heard Mr. Miller, have judged unfavorably of his labors. It is supposed that the people are *frightened—excited* by terrific scenes connected with the conflagration of the world. To place this matter in its true light, we shall give, as a general illustration of Mr. Miller as a speaker, and the influence of his labors on the community at large, the following account of his visit and labors in Portland, Me., in March last.

"MR. MILLER IN PORTLAND. Mr. Miller has been in Portland, lecturing to crowded congregations in Casco-street church, on his favorite theme, the end of the world, or literal reign of Christ for 1000 years. As faithful chroniclers of passing events, it will be expected of us that we say something of the man, and his peculiar views.

"Mr. Miller is about sixty years of age; a plain farmer from Hampton, in the state of New York. He is a member of the Baptist church in that place, from which he brings satisfactory testimonials of good standing, and a license to improve publicly. He has, we understand, numerous testimonials also from clergymen of different denominations favorable to his general character. We should think him a man of but common-school education; evidently

possessing strong powers of mind, which for about fourteen years have been almost exclusively bent to the investigation of scripture prophecies. The last eight years of his life have been devoted to lecturing on this favorite subject.

"In his public discourses he is self-possessed and ready; distinct in his utterance, and frequently quaint in his expressions. He succeeds in chaining the attention of his auditory for an hour and a half to two hours; and in the management of his subject discovers much tact, holding frequent colloquies with the objector and inquirer, supplying the questions and answers himself in a very natural manner; and although grave himself, sometimes producing a smile from a portion of his auditors.

"Mr. Miller is a great stickler for literal interpretations; never admitting the figurative, unless absolutely required to make correct sense or meet the event which is intended to be pointed out. He doubtless believes, most unwaveringly, all he teaches to others. His lectures are interspersed with powerful admonitions to the wicked, and he handles Universalism with gloves of steel.

"He is evidently disposed to make but little allowance for those who think differently from him on the millennium; dealing often in terrible denunciations against such as oppose his peculiar views on this point; as he fully believes they are crying peace and safety when sudden destruction cometh. Judging from what we see and hear, we should think his lectures are making a decided impression on many minds, favorable to his theory."

This account of Mr. Miller is from the Rev. Mr. Springer, of the Methodist Episcopal Church, and editor of the "Maine Wesleyan Journal," from which we copy it. Mr. Miller, on reading the account, exclaimed, "I have found *one* honest editor!" Mr. Springer, it will be observed, is not a partisan of Mr. Miller. We commend him for his candor.

The following extracts of letters from Elder Flem*ing, the pastor* of the Christian church in Casco St.,

where Mr. Miller delivered his lectures, will show the legitimate effects of his labors.

Immediately after the lectures were closed, Mr. Fleming writes: "Things here are moving powerfully. Last evening about 200 requested prayers, and the interest seems constantly increasing. The whole city seems agitated. Br. Miller's lectures have not the least effect to affright; they are far from it. The *great alarm* is among those who did not come near. Many who stayed away and opposed seem excited, and perhaps alarmed. But those who candidly hear are far from excitement and alarm.

"The interest awakened by his lectures is of the most deliberate and dispassionate kind, and though it is the greatest revival I ever saw, yet there is the least passionate excitement. It seems to take the greatest hold on the *male* part of community. What produces the effect is this—Brother Miller simply takes the sword of the Spirit, unsheathed and naked, and lays its sharp edge on the naked heart, and it cuts! that is all. Before the edge of this mighty weapon, infidelity falls, and Universalism withers. False foundations vanish, and Babel's merchants wonder. It seems to me that this must be a little the nearest like apostolic revivals of anything modern times have witnessed."

A short time after, he wrote again, as follows: "There has probably never been so much religious interest among the inhabitants of this place generally as at present; and Mr. Miller must be regarded, directly or indirectly, as the instrument, although many, no doubt, will deny it; as some are very unwilling to admit that a good work of God can follow his labors; and yet we have the most indubitable evidence that this is the work of the Lord. It is worthy of note, that in the present interest there has been comparatively nothing like mechanical effort. There has been nothing like passionate excitement. If there has been excitement, it has been out of doors, among *such as did not* attend Br. Miller's lectures.

"*At some of our* meetings since Br. Miller left, as

many as 250, it has been estimated, have expressed a desire for religion, by coming forward for prayers; and probably between *one* and *two hundred* have professed conversion at our meeting; and now the fire is being kindled through this whole city, and all the adjacent country. A number of rum-sellers have turned their shops into meeting-rooms, and those places that were once devoted to intemperance and revelry, are now devoted to prayer and praise. Others have abandoned the traffic entirely, and are become converted to God. One or two gambling establishments, I am informed, are entirely broken up. *Infidels*, *Deists*, *Universalists*, and the most abandoned *profligates*, have been converted; some who had not been to the house of worship for years. Prayer-meetings have been established in every part of the city by the different denominations, or by individuals, and at almost every hour. Being down in the business part of our city, I was conducted into a room over one of the banks, where I found about thirty or forty men, of different denominations, engaged with one accord in prayer, at about eleven o'clock in the day-time! In short, it would be almost impossible to give an adequate idea of the interest now felt in this city. There is nothing like extravagant excitement, but an almost universal solemnity on the minds of all the people. One of the principal booksellers informed me that he had sold more Bibles in *one month*, since Br. Miller came here, than he had in any four months previous. A member of an orthodox church informed me that if Mr. Miller could now return, he could probably be admitted into any of the orthodox houses of worship, and he expressed a strong desire for his return to our city."

Similar accounts might be given from most of the places where he has given a *full course of lectures*, to a society; the minister and church co-operating with him. We could name Boston, Cambridgeport, Watertown, and numerous places; but we will refer to *one more, viz.* Portsmouth, N. H. The same glorious effects followed his labors in this place, as at

Portland. We simply wish to give the testimony of the Unitarian minister of that town, relating to the *character of the revival.* We are the more particular on this point, because the advocates of revivals have charged Mr. Miller with getting up "*fanatical excitements.*" Now we have an impartial witness on this point. Hear him; he says:

"If I am rightly informed, the present season of religious excitement has been to a great degree free from what, I confess, has always made me dread such times, I mean those excesses and extravagances, which wound religion in the house of its friends, and cause its enemies to blaspheme. I most cheerfully express my opinion, that there will be in the fruits of the present excitement far less to regret, and much more for the friends of God to rejoice in, much more to be recorded in the book of eternal life, than in any similar series of religious exercises, which I have ever had the opportunity of watching."*

Will the Rev. Parsons Cooke join with the editor of the "Trumpet" in ridiculing such revivals as these? Will he now pronounce these lectures "more demoralizing than the theatre?" *These* are the legitimate fruits of Mr. Miller's labors. Let his accusers beware, lest they be found fighting against God.†

* Sermon on Revivals, by Rev. A. P. Peabody.

† The above testimony to the salutary influence of Mr. Miller's labors must suffice. If it were necessary, we could add a volume of similar testimony from ministers of almost all denominations.

RULES OF INTERPRETATION.

In studying the Bible, I have found the following rules to be of great service to myself, and now give them to the public by special request. *Every rule should be well studied, in connexion with the scripture references, if the Bible student would be at all benefited by them.*

RULES.	PROOFS.
I. Every word must have its proper bearing on the subject presented in the Bible.	Matt. v. 18.
II. All scripture is necessary, and may be understood by a diligent application and study.	2 Tim. iii. 15, 16, 17.
III. Nothing revealed in the scripture can or will be hid from those who ask in faith, not wavering.	Deut. xxix. 29. Matt. x. 26, 27. 1 Cor. ii. 10. Phil. iii. 15. Isa. xlv. 11. Matt. xxi. 22. John xiv. 13, 14. xv. 7. James i. 5, 6. 1 John v. 13, 14, 15.
IV. To understand doctrine, bring all the scriptures together on the subject you wish to know; then let every word have its proper influence, and if you can form your theory without a contradiction, you cannot be in an error.	Isa. xxviii. 7—29. xxxv. 8. Prov. xix. 27. Luke xxiv. 27, 44, 45. Rom. xvi. 26. James v. 19. 2 Pet. i. 19, 20.
V. Scripture must be its own expositor, since it is a rule of itself. If I depend on a teacher to expound it to me, and he should guess at its meaning, or *desire to have it so* on account *of his sectarian* creed, or to be	Ps. xix. 7, 8, 9, 10, 11. cxix. 97, 98, 99, 100, 101, 102, 103, 104, 105. Matt. xxiii. 8, 9, 10. 1 Cor. ii. 12, 13, 14, 15, 16. Eze. xxxiv. 18, 19. Luke xi. 52. Mal. ii. 7, 8.

RULES.	PROOFS.
thought wise, then his *guessing*, *desire*, *creed* or *wisdom* is my rule, not the Bible.	
VI. God has revealed things to come, by visions, in figures and parables, and in this way, the same things are oftentime revealed again and again, by different visions, or in different figures, and parables. If you wish to understand them, you must combine them all in one.	Ps. lxxxix. 19. Hos. xii. 10. Hab. ii. 2. Acts ii. 17. 1 Cor. x. 6. Heb. ix. 9, 24. Ps. lxxviii. 2. Matt. xiii. 13, 34. Gen. xli. 1—32. Dan. ii. vii. and viii. Acts x. 9—16.
VII. Visions are always mentioned as such.	2 Cor. xii. 1.
VIII. Figures always have a figurative meaning, and are used much in prophecy, to represent future things, times and events; such as *mountains*, meaning *governments; beasts*, meaning *kingdoms*.	Dan. ii. 35, 44. vii. 8, 17.
Waters, meaning *people*.	Rev. xvii. 1, 15.
Lamp, meaning *Word of God*.	Ps. cxix. 105.
Day, meaning *year*.	Ezek. iv. 6.
IX. Parables are used as comparisons to illustrate subjects, and must be explained in the same way as figures by the subject and Bible. Mark iv. 13. See explanation of the ten virgins, Miller's Lectures, No. xvi.	
X. Figures sometimes have two or more different significations, as day is used in a figurative sense to represent three different periods of time.	
1. Indefinite.	Eccles. vii. 14.

RULES.	PROOFS.
2. Definite, a day for a year. 3. Day for a thousand years. If you put on the right construction it will harmonize with the Bible and make good sense, otherwise it will not.	Ezek. iv. 6. 2 Pet. iii. 8.
XI. How to know when a word is used figuratively. If it makes good sense as it stands, and does no violence to the simple laws of nature, then it must be understood literally, if not, figuratively.	Rev. xii. 1, 2. xvii. 3—7.
XII. To learn the true meaning of figures, trace your figurative word through your Bible, and where you find it explained, put it on your figure, and if it makes good sense you need look no further, if not, look again.	
XIII. To know whether we have the true historical event for the fulfilment of a prophecy. If you find every word of the prophecy (after the figures are understood) is literally fulfilled, then you may know that your history is the true event. But if one word lacks a fulfilment, then you must look for another event, or wait its future development. For God takes care that history and prophecy doth agree, so that the true believing children of God may never be ashamed.	Ps. xxii. 5. Isa. xlv. 17, 18, 19. 1 Pet. ii. 6. Rev. xvii. 17. Acts iii. 18.

XIV. The most important rule of all is, that you *must have faith.* It must be a faith that requires

a sacrifice, and, if tried, would give up the dearest object on earth, the world and all its desires, character, living, occupation, friends, home, comforts, and worldly honors. If any of these should hinder our believing any part of God's word, it would show our faith to be vain. Nor can we ever believe so long as one of these motives lies lurking in our hearts. We must believe that God will never forfeit his word. And we can have confidence that he that takes notice of the sparrow, and numbers the hairs of our head, will guard the translation of his own word, and throw a barrier around it, and prevent those who sincerely trust in God, and put implicit confidence in his word, from erring far from the truth, though they may not understand Hebrew or Greek.

These are some of the most important rules which I find the word of God warrants me to adopt and follow, in order for system and regularity. And if I am not greatly deceived, in so doing, I have found the Bible, as a whole, one of the most simple, plain, and intelligible books ever written, containing proof in itself of its divine origin, and full of all knowledge that our hearts could wish to know or enjoy. I have found it a treasure which the world cannot purchase. It gives a calm peace in believing, and a firm hope in the future. It sustains the mind in adversity, and teaches us to be humble in prosperity. It prepares us to love and do good to others, and to realize the value of the soul. It makes us bold and valiant for the truth, and nerves the arm to oppose error. It gives us a powerful weapon to break down Infidelity, and makes known the only antidote for sin. It instructs us how death will be conquered, and how the bonds of the tomb must be broken. It tells us of future events, and shows the preparation necessary to meet them. It gives us an opportunity to hold conversation with the King of kings, and reveals the best code of laws ever enacted.

This is but a faint view of its value; yet how many perishing souls treat it with neglect, or, what is equally as bad, treat it as a hidden mystery which cannot be known. Oh, my dear reader, make it your chief study. Try it well, and you will find it to be all I have said. Yes, like the Queen of Sheba, you will say the half was not told you.

The divinity taught in our schools is always founded on some sectarian creed. It may do to take a blank mind and impress it with this kind, but it will always end in bigotry. A free mind will never be satisfied with the views of others. Were I a teacher of youth in divinity, I would first learn their capacity and mind. If these were good, I would make them study the Bible for themselves, and send them out free to do the world good. But if they had no mind, I would stamp them with another's mind, write bigot on their forehead, and send them out as *slaves!*

EXPLANATION OF

PROPHETIC FIGURES.

ADULTERY. Idolatry. Jer. iii. 9. Eze. xxiii. 37.
AIR. Spirit of piety—false theories. Eph. ii. 2.
ALTAR. Christ. Ps. xliii. 4. Heb. xiii. 10.
AMON. A people, or son of my people.
ANCIENT OF DAYS. God. Dan. vii. 9.
ANGEL. Christ, or messenger of God. Ex. xxiii. 20. Rev. i. 1. xx. 1.
ARK. Christ. Ps. cxxxii. 8. Num. x. 33.
ASCENSION INTO HEAVEN. Dignity and honor. John vi. 62. Isa. xiv. 13, 14. Rev. xi. 12.
ASLEEP. Death. Acts vii. 60. 2 Pet. iii. 4. 1 Cor. xv. 18.
AWAKE. Resurrection. Job xiv. 12. Ps. xvii. 15. John xi. 11. Dan. xii. 2.
BABYLON. Confusion, mixture, worldly.
BALAAM. Their destruction without the prophet.
BALANCE. Justice. Daniel v. 27. Worldly mind. Rev. vi. 5.
BANNER. Gospel ensign, love. Cant. ii. 4.
BEASTS. Kingdoms, or powers. Dan. vii. 3, 17. Rev. iv. 6—8. v. 8, 9.
BEHELD or BEHOLDING. Joy, or grief, according to the circumstances. Ps. cxix. 158. Rev. xi. 12.
BED. A place of confinement. Rev. ii. 22. Isa. xxviii. 20.
BELLY. Practical part. Rom. xvi. 18. Job xv. 35. Rev. x. 9, 10. Luke xv. 16. John vii. 38.
BIND. To judge and condemn. Matt. xiii. 30. xxii. 13.
BIRD or FOWL. Warriors and conquerors. Isa. xlvi. 11. Jer. xii. 9. Rev. xviii. 2.

BIRTH. Deliverance from heavy judgments. Isa. xxxvii. 3—20. lxvi. 9.

BLACK. Error, cruelty, death. Jer. iv. 28. Rev. vi. 5—12.

BLASPHEMY. Idolatry. Isa. lxv. 7. Eze. xx. 24—27.

BLESS or BLESSED, Saved from sin and from death. Ps. xxviii. 9. xxxvii. 22. Isa. lxi. 9. Rev. xiv. 13.

BLIND. Those who are wilfully ignorant and prejudiced. Isa. lvi. 10—12. xlii. 18—20. Matt. xxiii. 16. xv. 14. 2 Cor. iv. 4. 1 John ii. 11.

BLIND. Self-righteousness. Matt. xv. 14. xxiii. 16 to 26.

BLOOD. Death, war and slaughter. Matt. xxvii. 24. Isa. xv. 9. xxxiv. 3. Rev. vi. 10. viii. 8. xi. 6. xiv. 20.

BLOWING OF THE WIND. The Holy Spirit doing its office in regeneration. Cant. iv. 16. John iii. 8. Rev. vii. 1.

BOOK. God's designs, knowledge and counsel. Ps. cxxxix. 16. Is. xxxiv. 16. *Reading*, is to make his designs known. To *Seal*, is to shut up, or make sure.

BOW AND ARROWS. Victory over enemies. Isa. xli. 2. Rev. vi. 2.

BRASS, is used for impudence and sin, warlike. Isa. xlviii. 4. Jer. vi. 28. Mic. iv. 13.

BRANCH. A descendant, or offspring. Isa. xi. 1. Jer. xxiii. 5. Dan. xi. 7.

BREAD. Doctrine of life. Amos viii. 11. Matt. iv. 4.

BREAST-PLATE. Defence, or armor. Isa. lix. 17. Rev. ix. 9.

BREASTS. Consolation, word of God. Isa. lxvi. 11.

BRIDLE. The restraining power of God. Isa. xxx. 28.

BRIMSTONE. Curse of God. Isa. xxx. 33. xi. 4.

BURNING WITH FIRE, is to destroy, or change their state completely. Mal. iv. 1—3. 2 Pet. iii. 10, 11. Rev. xx. 9.

BUY, or BUYING, is used as an act of giving or receiving religious instruction. Isa. lv. 1. Rev. *iii. 18. xiii. 17.*

CANDLE, is light. Jer. xxv. 10. Matt. v. 15. Luke xi. 36. xv. 8.

CANDLESTICKS. The means of light; as the kingdom of Christ, the two witnesses, and seven churches, are called candlesticks. Dan. v. 5. Zech. iv. 2, 11. Rev. ii. 5. xi. 4.

CARMEL. The vineyard of God. Mich. vii. 14.

CHAIN, signifies the laws of God; or man, in prophecy. Ps. cxlix. 8. Acts xxviii. 20. Jude 6.

CHITTEM. Those that bruise. Dan. xi. 30.

CITY OF GOD. New Jerusalem. Heb. xii. 22. Rev. iii. 12.

CITY OF NATIONS. Antichrist, or Babylon. Rev. xvi. 19. xvii. 18.

The streets of the great city are the ten kings. Rev. xi. 3, 13.

CLOUD, OR TO RIDE ON A CLOUD, is an emblem of power and great glory. Matt. xxiv. 30. Sometimes it means heavy judgments, as in Joel ii. 2. Zeph. i. 15.

CROWN. Dignity and honor. Prov. xvi. 31. Isa. xxviii. 1—5. lxii. 3.

CRY or CRIED. To be sensible of want. Prayers and petitions for relief; or forerunner of war. 2 Kings iv. 40. Ps. xxx. 2—8. Rev. xiv. 18.

DARKNESS. Ignorance, unbelief, and every evil work, confusion and horror. Prov. iv. 19. Isa. lx. 2. Eph. v. 11.

DAY, is one year—revolution of the earth in its orbit. Num. xiv. 34. Eze. iv. 5, 6. Dan. ix. 24.

DAY OF THE LORD. Judgment day, or 1000 years. 1 Thes. v. 2. 2 Pet. iii. 8—10. Rev. xx. 4—7.

DEATH. Separation from body, from holiness, from God; inactive, separate from former state. This is the proper sense.

DESERT, or WILDERNESS. Paganism, or away from the force of the laws of the Romish Church. Isa. xl. 3. Eze. xlvii. 8. Rev. xii. 6.

DEVIL. Roman government; pagan and papal, when used as a symbol. Rev. ii. 10. xii. 9. xx. 2.

DEW AND RAIN, signify the pouring out of the Spirit

and heavenly blessing. Ps. cxxxiii. 3. Prov. xix. 12. Hosea xiv. 5.

Dogs. Wicked men and teachers. Isa. lvi. 10. Rev. xxii. 15. Phil. iii. 2. Ps. lix. 6—14.

Dragon. Rome pagan. Rev. xvii. 8. Afterwards papal. Persecuting governments.

Drunkenness. Intoxicated with worldly riches, pleasures and honors. Isa. xxix. 9. Matt. xxiv. 49. Luke xxi. 34.

Eagle, denotes a people hid, or out of sight. Rev. xii. 14. iv. 7. Matt. xxiv. 28.

Earth. The Roman kingdom. Rev. xiii. 12, and xix. 2.

Earthquake. Revolutions. Hag. ii. 21, 22. Rev. vi. 12. xvi. 18.

Eat. To consume or destroy. Rev. xvii. 16. James v. 3. Rev. xix. 18.

Elders, twenty-four, denote the whole priesthood, taken from twenty-four courses. 1 Chron. xxiv.

Fire, is used to denote destruction, and justice of God. Ps. lxviii. 2. Heb. xii. 29. Word of God. Jer. v. 14.

Flesh. Riches and honors of the world. 2 Pet. ii. 10—18. 1 John ii. 15, 16. Rev. xix. 18.

Flood. Great numbers. Isa. lix. 19. Dan. ix. 26. Rev. xii. 15, 16.

Forehead. Public profession, or character. Jer. iii. 3. Eze. ix. 4. Rev. vii. 3. xiii. 16.

Frogs. The symbolic meaning of frogs (say some) is flatterers or impostors. See Rev. xvi. 13.

Garments, denote the character, as white denotes purity or righteousness; *rags*, filthy; *sackcloth* mourning. Dan. vii. 9. Zec. iii. 3, 4. Rev. xvi. 1

God, when used as a symbol, denotes a princ ruler, or magistrate. 1 Cor. viii. 5. Gal. iv. 8

Grave. To hide in secret; put out of memory. xiv. 13.

Grass, means people, as green the righteous, or stubble the wicked. Isa. xl. 6, 7, 8. 1 P 24. Rev. viii. 7. ix. 4.

Hail, *denotes* wars, slaughter and desolatio

some Northern government. Isa. xxviii. 2, 17. xxx. 30, 32. Rev. viii. 7.

HAND. Symbol of action and labor. Isa. x. 13. xlviii. 13. Rev. xx. 1. Dan. viii. 25.

HARLOT. An idolatrous community, or church. Isa. i. 21. Jer. iii. 1—8. Rev. xvii. 5.

HARVEST. The gathering of men to their final destiny. Matt. xiii. 39. Jer. li. 33. Joel iii. 13.

HEAD. The supreme power of the object. Dan. ii. 38. Eph. i. 22. Rev. xix. 12.

HEAT. Anger, calamity. Deut. xxix. 24. Ezek. iii. 14. Rev. xvi. 9.

HEAVEN. Government of God with his people. Deut. xi. 21. Isa. xlix. 13. Matt. xvi. 19. xxv. 1, 14. Dan. vii. 18, 22.

HILL. Kingdoms. Isa. ii. 2. v. 25. Mic. vi. 1, 2.

HORN. Kings. Dan. vii. 24. viii. 20, 21. Rev. xvii. 12, 16.

HORSE. War and conquest. Prov. xxi. 31. Jer. viii. 6.

White, victory. Rev. vi. 2. xix. 11.

Black, distress and calamity. Rev. vi. 5.

Red, war and hostility. Rev. vi. 4.

Pale, death and destruction. Rev. vi. 8.

IRON. Strength. Dan. ii. 33—41. Rev. ii. 27.

ISRAEL. Christian church. Isa. xlv. 4—25. Gal. vi. 16.

ISLANDS. Small governments in Roman states. Ezek. xxvi. 15, 16. Zeph. ii. 11. Rev. x. 20. vi. 14.

JERUSALEM. The church of God. Isa. lii. 9. Gal. iv. 26.

JEZEBEL. Antichrist. 1 Kings xviii. 19. Rev. ii. 20.

KILLING. Depriving of power. Ps. xliv. 22. Rom. viii. 36. Rev. vi. 4. xi. 7.

KING. Forms of government or power. Dan. viii. 23. Rev. ix. 11. xvii. 10.

LAMB. Messiah. Isa. xvi. 1. John i. 29. Rev. v. 12.

LAMP. Word of God or Mahometan Bible. Ps. cxix. 105. Rev. viii. 10.

LEOPARD. A cruel, fierce, and quick conqueror Hosea xiii. 7. Hab. i. 8. Rev. xiii. 2.

LION. Valiant, strong, courageous. Prov. xxviii. i. xxx. 30. Rev. x. 3. xiii. 2.

LOCUSTS. Great armies. Isa. xxxiii. 4. Nah. iii. 15, 17. Rev. ix. 3—7.

MARK. To profess allegiance. The Roman soldiers had marked foreheads and hands. Ezek. ix. 4. Rev. xiii. 16, 17. xiv. 9, 11.

MEASURE. Completed, finished. Ps. xxxix. 4. Jer. li. 13. Matt. xxiii. 32. Rev. xi. 1.

MERCHANTS. Professed ministers of Christ. Isa. xxiii. 8, 18. Jer. xiv. 18. Rev. xviii. 11, 12, 23.

MOON. Gospel. Isa. xxx. 26. Rev. xii. 1. Or church. Cant. vi. 10.

MOUNTAIN. Governments. Isa. ii. 2. Dan. ii. 35.

MOUNTAIN, HOLY. The gospel kingdom. Isa. xi. 9. The seat of Antichrist. Ezek. xxviii. 14. Dan. xi. 45.

MORNING. Resurrection of the just. Ps. xlix. 14.

MOUTH. Commands, or laws. Dan. vii. 8. Rev. xiii. 5. xvi. 13. 1 Thes. ii. 8.

NAKED. Shame and disgrace. Mic. i. 8, 11. Rev. iii. 18. xvi. 15. xvii. 16.

NIGHT. Moral darkness or wickedness. Isa. xxi. 8. Rom. xiii. 12. 1 Thes. v. 5. Rev. xxi. 25.

NUMBER or NUMBERED. Finished—end. Ps. xc. 12. Dan. v. 26. Ezek. iv. 4—6. Rev. xiii. 17, 18.

OIL. *Faith.* Matt. xxv. 8. Cant. i. 3. Heb. iv. 2.

OX, denotes a people for slaughter. Prov. vii. 22. Jer. xi. 19. Num. xxiii. 1.

RAIN. Reformation, grace, refreshing. Deut. xxxii. 2. Hosea vi. 3. James v. 7.

RED. Persecuting, bloody. Rev. vi. 4. xii. 3.

RIVERS. People living on the rivers, mentioned Isa. viii. 7. Rev. viii. 10. xvi. 4.

ROD OF IRON. Power of Christ. Ps. ii. 9. Isa. xi. 1. Rev. ii. 27.

SCARLET. Bloody, cruel. Rev. xvii. 3, 4.

SEA. A large body of people. Isa. lvii. 20. Dan. vii. 3. Rev. vii. 2, 3.

SHIELD AND BUCKLER. Ps. xci. 4.

STARS. Ministers in the church, or rulers in the world. Rev. xii. 1. Dan. viii. 10. xii. 3. Jude 13.

SUN. As in the natural, so in the moral world, source of all light, Christ or his word. Gen. xxxvii. 9. Ps. lxxxiv. 11. Mal. iv. 2.

SWORD. Slaughter. Jer. xv. 3. Ezek. xxi. 28.

SWORD, TWO-EDGED. Word of God. Ps. cxlix. 6. Heb. iv. 12. Rev. i. 16. ii. 12.

TAIL. Subordinate officers or provinces. Isa. ix. 14, 15. Rev. xii. 4.

TEETH, LARGE IRON. Strong devouring enemy. Dan. vii. 7, 19. Rev. ix. 8.

TEMPLE. The church professedly of Christ or Antichrist. Mal. iii. 1. 2 Cor. vi. 16. Rev. vii. 15.

THUNDER. Sudden dispersion of armies or kingdoms. 1 Sam. ii. 10. Isa. xxix. 5, 6. Ps. xviii. 13.

TREE OF LIFE. Jesus Christ. Rev. ii. 7. xxii. 2.

VINE. A class of people, as wicked or righteous. Hosea x. 1. Rev. xiv. 18.

VOICES. Many people engaged in the same cry to be eased of burdens, or rejoicing. Luke xxiii. 23. Rev. viii. 5. xi. 15, 19.

WALK WITH GOD, is to live with and be in communion with him. 2 Cor. vi. 16. Rev. iii. 4.

WATERS. Flesh, or people. Num. xxiv. 7. Isa. xlviii. 1. viii. 7. John v. 8. Rev. xvii. 15.

WHIRLWIND. Heavy judgments of God. Ps. lviii. 9. Prov. i. 27. Isa. lxvi. 15.

WILDERNESS. Outlawed from the great city. Deut. xxxii. 10. Jer. xii. 10. Rev. xii. 6.

WIND. Doctrine, good and bad. Cant. iv. 16. Isa. xxvi. 18. Eph. iv. 14.

WINE, is consolation, and anger, and justice. Cant. v. 1. Isa. lv. 1. Rev. xvi. 19. xvii. 2.

WINGS. Protection, defence. Exod. xix. 4. Ps. xvii. 8. xxxvi. 7. Rev. ix. 9. xii. 14.

WITNESS. Christ, prophets and apostles. Isa. xliii. 10. *Acts i. 8, 22.* Rev. i. 5. iii. 14. xx. 4.

WITNESSES, TWO. Two testaments, scriptures, figured

by the two cherubims. Rev. xi. 3, 4. Zach. iv. 3—6. John v. 39. 1 John v. 9. Exod. xxxi. 18.

WOMAN. The true church and anti-christian church. Isa. liv. 6. Jer. vi. 2. Rev. xii. 1. xvii. 3, 7.

WOOD. People. Jer. v. 14.

WORDS OF GOD. Fire. Jer. v. 14.

WRATH, DAY OF. Judgment day. Job xxi. 30. Ps. cx. 5. Zeph. i. 15. Rom. ii. 5. Rev. vi. 17.

SYNOPSIS OF MR. MILLER'S VIEWS.

MY DEAR BROTHER,—You have requested a synopsis of my views of the christian faith. The following sketch will give you some idea of the religious opinions I have formed by a careful study of the word of God.

I believe all men, coming to years of discretion, do and will disobey God, and this is, in some measure, owing to corrupted nature by the sin of our parent. I believe God will not condemn us for any pollution in our father, but the soul that sinneth shall die. All pollution of which we may be partakers from the sins of our ancestors, in which we could have no agency, can and will be washed away in the blood and sacrifice of Jesus Christ, without our agency. But all sins committed by us as rational, intelligent agents, can only be cleansed by the blood of Jesus Christ, through our repentance and faith. I believe in the salvation of all men who receive the grace of God by repentance and faith in the mediation of Jesus Christ. I believe in the condemnation of all men who reject the gospel and mediation of Christ, and thereby lose the efficacy of the blood and righteousness of our Redeemer, as proffered to us in the gospel. I believe in practical godliness as commanded us in the Scriptures, (which are our only rule of faith and practice,) and that they only will be entitled to heaven and future blessedness, who obey and keep the commandments of God as given us in the Bible, which

is the word of God. I believe in God, the Father of our Lord Jesus Christ, who is a Spirit, omnipresent, omniscient, having all power, creator, preserver, and self-existent. As being holy, just and beneficent, I believe in Jesus Christ, the Son of God, having a body in fashion and form like man, divine in his nature, human in his person, godlike in his character and power. He is a Savior for sinners, a priest to God, a mediator between God and man, and King in Zion. He will be all to his people, God with us forever. The spirit of the Most High is in him, the power of the Most High is given him, the people of the Most High are purchased by him, the glory of the Most High shall be with him, and the kingdom of the Most High is his on earth.

I believe the Bible is the revealed will of God to man, and all therein is necessary to be understood by Christians in the several ages and circumstances to which they may refer;—for instance, what may be understood to-day might not have been necessary to have been understood 1000 years ago. For its object is to reveal things new and old, that the man of God may be thoroughly furnished for, and perfected in, every good word and work, for the age in which he lives. I believe it is revealed in the best possible manner for all people in every age and under every circumstance to understand, and that it is to be understood as literal as it can be and make good sense;—and that in every case where the language is figurative, we must let the Bible explain its own figures. We are in no case allowed to speculate on the Scriptures, and suppose things which are not clearly expressed, nor reject things which are plainly taught. I believe all of the prophecies are revealed to try our faith, and to give us hope, without which we could have no reasonable hope. I believe that the Scriptures do reveal unto us, in plain language, that Jesus Christ will appear again on this earth, that he will come in the glory of God, in the clouds of heaven, with all his saints and angels; that he will raise the dead bodies of all his saints who have slept, change the bodies of all that are alive on the earth that are his, and both

these living and raised saints will be caught up to meet the Lord in the air. There the saints will be judged and presented to the Father, without spot or wrinkle. Then the gospel kingdom will be given up to God the Father. Then will the Father give the bride to the Son Jesus Christ; and when the marriage takes place, the church will become the "New Jerusalem," the "beloved city." And while this is being done in the air, the earth will be cleansed by fire, the elements will melt with fervent heat, the works of men will be destroyed, the bodies of the wicked will be burned to ashes, the devil and all evil spirits, with the souls and spirits of those who have rejected the gospel, will be banished from the earth, shut up in the pit or place prepared for the devil and his angels, and will not be permitted to visit the earth again until 1000 years. This is the first resurrection, and first judgment. Then Christ and his people will come down from the heavens, or middle air, and live with his saints on the new earth in a new heaven, or dispensation, forever, even forever and ever. This will be the restitution of the right owners to the earth.

Then will the promise of God, to his Son, be accomplished: "I will give him the heathen for his inheritance, and the utmost parts of the earth for his possession." Then "the whole earth shall be full of his glory." And then, will the holy people take possession of their joint heirship with Christ, and his promise be verified, "the meek shall inherit the earth," and the kingdom of God will have come, and "his will done in earth as in heaven." After 1000 years shall have passed away, the saints will all be gathered and encamped in the beloved city. The sea, death and hell will give up their dead, which will rise up on the breadths of the earth, out of the city, a great company like the sand of the sea-shore. The devil will be let loose, to go out and deceive this wicked host. He will tell them of a battle against the saints, the beloved city; he will gather them in the battle around the camp of the saints. But there is no battle; the *devil has deceived* them. The saints will judge them, *the justice of God* will drive them from the earth into

the lake of fire and brimstone, where they will be tormented day and night, forever and ever. "This is the second death." After the second resurrection, second judgment, the righteous will then possess the earth forever.

I understand that the judgment day will be a thousand years long. The righteous are raised and judged in the commencement of that day, the wicked in the end of that day. I believe that the saints will be raised and judged about the year 1843; according to Moses' prophecy, Lev. xxvi. Ezek. xxxix. Daniel ii., vii., viii—xii. Hos. v. 1—3. Rev. the whole book; and many other prophets have spoken of these things. Time will soon tell if I am right, and soon he that is righteous will be righteous still, and he that is filthy will be filthy still. I do most solemnly entreat mankind to make their peace with God, be ready for these things. "The end of all things is at hand." I do ask my brethren in the gospel ministry to consider well what they say before they oppose these things. Say not in your hearts, "my Lord delayeth his coming." Let all do as they would wish they had if it does come, and none will say they have not done right if it does not come. I believe it will come; but if it should not come, then I will wait and look until it does come. Yet I must pray, "Come, Lord Jesus, come quickly."

This is a synopsis of my views. I give it as a matter of faith. I know of no scripture to contradict any view given in the above sketch. Men's theories may oppose. The ancients believed in a temporal and personal reign of Christ on earth. The moderns believe in a temporal, spiritual reign as a millennium. Both views are wrong—both are too gross and carnal. I believe in a glorious, immortal and personal reign of Jesus Christ with all his people on the purified earth forever. I believe the millennium is between the two resurrections and two judgments: the righteous and the wicked, the just and the unjust. I hope the dear friends of Christ will lay by all prejudice, and look at and examine these three views by the only rule and standard, the BIBLE.

A BIBLE CHRONOLOGY FROM ADAM TO CHRIST.

No.	Names of Patriarchs, Kings, &c.	Age.	A M.	B. C.	Book, chap., verse.	Remarks.
	Creation		1	4157	Gen. i., ii.	
1.	Adam	130	130	4027	" v. 3	
2.	Seth	105	235	3922	" " 6	
3.	Enos	90	325	3832	" " 9	
4.	Cainan	70	395	3762	" " 12	
5.	Mahalaleel	65	460	3697	" " 15	
6.	Jared	162	622	3535	" " 18	
7.	Enoch	65	687	3470	" " 21	
8.	Methuselah	187	874	3283	" " 25	
9.	Lamech	182	1056	3101	" " 28	
10.	Noah	600	1656	2501	" vii. 6	To the Flood.
	The Flood	1	1657	2500	" viii. 13	
11.	Shem	2	1659	2498	" xi. 10	
12.	Arphaxad	35	1694	2463	" " 12	
13.	Salah	30	1724	2433	" " 14	
14.	Heber	34	1758	2399	" " 16	
15.	Peleg	30	1788	2369	" " 18	
16.	Reu	32	1820	2337	" " 20	
17.	Serug	30	1850	2307	" " 22	

18.	Nahor	29	1879	2278	Gen. xi. 24	
19.	Terah's life	205*	2084	2073	" " 32	
20.	Exode, &c.	430†	2514	1643	Ex. xii. 40,41	
21.	Wilderness	40	2554	1603	Josh. v. 6	
22.	Joshua	25‡	2579	1578	xiv. 7; xxiv. 29	
1.	Elders and Anarchy § .	18	2597	1560	See Josephus	
2.	Under Cushan . . .	8	2605	1552	Judg. iii. 8	
3.	Othniel	40	2645	1512	" " 11	
4.	Eglon	18	2663	1494	" " 14	
5.	Ehud	80	2743	1414	" " 30	
6.	Jabin	20	2763	1394	" iv. 3	
7.	Barak	40	2803	1354	" v. 31	
8.	Midianites	7	2810	1347	" vi. 1	
9.	Gideon	40	2850	1307	" viii. 28	
10.	Abimelech	3	2853	1304	" ix. 22	
11.	Tola	23	2876	1281	" x. 2	
12.	Jair	22	2898	1259	" " 3	
13.	Philistines	18	2916	1241	" " 8	
14.	Jephthah	6	2922	1235	" xii. 7	
15.	Ibzan	7	2929	1228	" " 9	
16.	Elon	10	2939	1218	" " 11	
17.	Abdon	8	2947	1210	" " 14	
18.	Philistines	40	2987	1170	" xiii. 1	

* The Exode did not begin until Terah's death; then Abram left Haran and the Exode began, as is clearly proved by Acts vii. 4.

† Exode in Egypt from Abraham to the wilderness-state.

‡ Joshua was a young man when he came out of Egypt, Exodus xxxiii. 11; could not have been more than 45 years old then. Eighty-five when he entered Canaan, and 110 when he died, leaves 25 years.

§ Judges begin. See Judges ii. 7—15.

No.	Names of Patriarchs, Kings, &c.	Age.	A. M.	B. C.	Book, chap., verse.	Remarks.
19.	Eli	40*	3027	1130	1 Sam. iv. 18	* This ends the Judges—448 years. Acts xiii. 20; also ch. viii.
20.	Samuel, prophet . .	24†	3051	1106	" vii. 2—17	
1.	Kings—Saul	40	3091	1066	Acts xiii. 21	† Samuel could not have been more than 38 when Eli died. Then, Israel was lamenting the loss of the Ark more than 20 years. Samuel judged Israel some years after, and became old, and his sons judged Israel. He must have been 62 or 63 when Saul was made king.
2.	David	40	3131	1026	2 Sam. v. 4	
3.	Solomon	40	3171	986	1 Kin. xi. 42	
4.	Rehoboam	17	3188	969	2 Chr. xii. 13	
5.	Abijam	3	3191	966	1 Kin. xv. 2	
6.	Asa	41	3232	925	" " 10	
7.	Jehoshaphat	25	3257	900	" xxii. 42	
8.	Jehoram	5	3262	895	2 Kin. viii. 17	
9.	Ahaziah	1	3263	894	" " 26	
10.	Athaliah, his mother	6	3269	888	" xi. 3, 4	
11.	Joash	40	3309	848	" xii. 1	
12.	Amaziah	29	3338	819	" xiv. 2	
	Interregnum ‡ . .	11	3349	808	" xv. 1, 2	‡ See 2 Kings, chapters xiv. and xv.
13.	Azariah	52	3401	756	" " 2	
14.	Jotham	16	3417	740	" " 33	
15.	Ahaz	16	3433	724	" xvi. 2	
16.	Hezekiah	29	3462	695	" xviii. 2	
17.	Manasseh	55	3517	640	" xxi. 1	
18.	Amon	2	3519	638	" " 19	
19.	Josiah	31	3550	607	" xxii. 1	

20.	Jehoahaz, 3 months .		3550	607	2 Ki. xxiii. 31	
21.	Jehoiakim	11	3561	596	" " 36	
	The 70 years of captivity began here, ended 1st year of Cyrus .	70	3631	526	" xxiv. 2—16 2 Chr. xxxvi. 5—10, 15—23	
	Cyrus	6	3637	520	Rol. i. p. 354	
	Cambyses	7	3644	513	" " " 366	
	Darius Hystaspes . .	36	3680	477	" ii. " 9	
	Xerxes	13	3693	464	" " " "	
	Artaxerxes Longimanus	7	3700	457	Ez. vii. 10—13	
	Birth of Christ* . .	457	4157			* See Extract from Ferguson's Astronomy, APPENDIX, No. I. Also Prideaux's Connection.
	Add present year, 1840	1840	5997			
	To 1843	3	6000			

If this Chronology is not correct, I shall despair of ever getting from the Bible and history, a true account of the age of the world. At any rate, I shall rest satisfied here, and wait the event; time will determine. As it respects the text in 1 Kings vi. 1, it cannot be reconciled with the history of the Judges and the statement of St. Paul; I have therefore followed two witnesses instead of one. As it respects Samuel, I have no doubt of as long a period as 21 years; but it may possibly have exceeded 24 years.

A DISSERTATION ON

PROPHETIC CHRONOLOGY.

When we read in divine inspiration a class of texts like the following, Acts iii. 20, 21, "And he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the *times* of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began;" verse 24, "Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of *these days*;"—again, in Acts xvii. 26, "And hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the *times before appointed*, and the bounds of their habitation;" and 31st verse, "Because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead;" Amos iii. 7, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets;" —I say no man can read these texts, and the like, of which the Scriptures abound, without being convicted that God has set bounds, determined times, and revealed unto his prophets the events long before they were accomplished; and having thus revealed himself, has never failed in time and manner to fulfil all things which, by his prophets, have been spoken or written. He has in his word revealed the times in different ways: sometimes in plain language, by telling the exact number of years; at other times, by types, as the year of release, the jubilee, and the Sab-

baths; in other places by figurative language, by calling a year a day, or a thousand years a day; again by analogy, as in Hebrews iv. 10, showing, that as God created the heavens and earth, and all that are in them, in six days, and rested on the seventh, so Christ would be six thousand years creating the new heavens and earth, and would rest on the seventh millennium. I will now present a few cases where time has been revealed in the above manner, and fulfilled so far as present time will allow.

I. IN PLAIN LANGUAGE, BY YEARS, MONTHS, OR DAYS, AS THE CASE MAY BE.

1. Seven days before the flood began, and the forty days the rain continued, were prophesied of, and literally fulfilled. See Genesis vii. 4. "For yet seven days, and I will cause it to rain upon the earth forty days and forty nights." These days were literal days, and so fulfilled. Verses 10 and 12: "And it came to pass after the seventh day that the waters of the flood were upon the earth." "And the rain was upon the earth forty days and forty nights."

2. Abraham was informed by God, that his seed should be afflicted in a strange land four hundred years, which, including his sojourn, would make 430 years. Gen. xv. 13. This was literally accomplished. See Exodus xii. 40, 41.

3. The butler's and baker's dreams were interpreted to mean three days, by Joseph, and were exactly fulfilled. See Gen. xl. 12—20.

4. The dream of Pharaoh, as explained by Joseph, meaning seven years' plenty and seven years' famine, was literally completed. See Gen. xli. 28—54.

5. The forty years in the wilderness were prophesied and fulfilled literally. See Num. xiv. 34. Josh. v. 6.

6. Three years and a half Elijah prophesied that there would be no rain, and there was none until the time was finished. 1 Kings xvii. 1. James v. 17.

7. Isaiah prophesied that within sixty-five years Ephraim should be broken, so that they should not be a people, Isa. vii. 8; and in sixty-five years they

were broken and carried away by Esarhaddon, king of Babylon, B. C. 742—677.

8. The seventy years' captivity prophesied of by Jeremiah, Jer. xxv. 11, were fulfilled between B. C. 596 and 526.

9. Nebuchadnezzar's seven times were foretold by Daniel, and fulfilled in seven years. See Daniel iv. 25 and Josephus.

10. The seventy weeks which Gabriel informed Daniel would "finish transgression, to make an end of sin, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up the vision and prophecy," which Daniel had before of the four kingdoms of the earth, that should finally be destroyed by the kingdom of the "stone cut out without hands," and "to anoint the Most Holy." Who can read this prophecy of the seventy weeks, and the history of Ezra, Nehemiah, the Jews, Romans, John and Jesus Christ, and not be convicted of its exact fulfilment in 490 years? And I would ask, how can it be possible that men who believe the Bible, and who have seen the exact fulfilment of all prophetic chronology thus far, can say with any degree of propriety these seventy weeks are indefinite? Where are their proofs? Not on the records of divine inspiration. For, here we find no sample. Here is no time given, that has not been literally fulfilled according to the true intent and meaning of the prophecy. Why not, then, settle this one point forever, among believers in the divine authority of the Scriptures: that the chronology of prophecy is to be received with an equal faith with the chronology of history? Why not believe the declarations of God concerning the future, as we do concerning the past? Who denies that God created the heavens and the earth, and all that were in them, in six days? None but the Infidel, say you. What better then is he who denies that God will accomplish what he has said he would perform in a given period? Well may the Infidel charge home upon us *hypocrisy*, when we refuse to believe the latter as well as the former

All these cases which I have brought forward as proof of prophetic chronology were once prophecies; and would it have been right in Noah, the patriarchs, and prophets, to have rejected the time given, any more than the manner? I answer, it could not have been faith to have rejected either. Then let us have faith to believe the chronology of the future, as well as of the past.

The seventy weeks were evidently fulfilled in the year A. D. 33, beginning 457 years B. C., at the going forth of the commandment to Ezra to restore the law and the people to Jerusalem. See Ezra vii. 10—13. I need not stop to argue this point, as very few can be found who have the hardihood to deny the seventy weeks as being a definite time. One reason, out of the many, may be here presented. Why should the man Gabriel be so particular in defining the beginning and the end of the seventy weeks, if indefinite time only is meant? And why did he name the events so particularly, as to divide the seventy into three very unequal parts, and yet in all three parts include the whole? Surely, no mortal can account for this agreement of numbers, and yet call it indefinite. There was much more ambiguity in the prophecy to Abraham, concerning his seed sojourning in a strange land four hundred years, (see Gen. xv. 13, 14,) than in this of the 70 weeks. Yet that was exactly accomplished on the self-same day predicted. Exod. xii. 41. And, in me, it would be the very height of folly to believe otherwise concerning these 70 weeks of years, than as an exact fulfilment, on the self-same day. God has not changed, that he will not be as particular now as in the days of Abraham. He surely will; and when men, through cowardice or unbelief, charge God with thus tampering with his word, they must, sooner or later, find it to their cost to make such a solemn charge.

II. I WILL NOW BRING FORWARD SOME PROPHECIES WHICH REMAIN TO BE FULFILLED, OR WHICH HAVE RECENTLY BEEN ACCOMPLISHED.

1. Moses' prophecy of the scattering of the people

of God among all nations "seven times;" see Levit. xxvi. 14—46. It is evident that these "seven times" were a succession of years, for their land was to lie desolate as long as they were in their enemies' land. And the people of God have been scattered, and are now a scattered and a peeled people. These "seven times" are not yet accomplished, for Daniel says, "When he shall have accomplished to scatter the power of the holy people all these things shall be finished." The resurrection and judgment will take place. Dan. xii. 6, 7: "And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth forever, that it shall be for a time, times, and a half: and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."

What did the angel mean by time, times, and a half? I answer, he meant three years and a half prophetic, or forty-two months, as in Rev. xi. 2, and xiii. 5; or 1260 prophetic days, as in Rev. xi. 3, and xii. 6 and 14. He meant the one half of "seven times." Daniel saw the same thing as Moses, only to Daniel the time was divided. He was informed that the little horn would "speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time, times, and the dividing of time." This makes Moses' seven times, for twice three and a half are seven, and twice 1260 are 2520 common years. But you may inquire, are not these two things the same in Daniel? I answer, no. For their work is different, and their time of existence is at different periods. The one scatters the holy people; the other wears out the saints. The one means the kingdoms which *Daniel* and John saw; the other means Papacy, which

is called the little horn, which had not come up when the people of God were scattered by Babylon and the Romans. The first means literal Babylon or the kings of the earth, the other means mystical Babylon or Papacy. And both together would scatter the holy people and wear out the saints "seven times," or 2520 years.

Moses tells us the cause of their being scattered. Levit. xxvi. 21: "And if ye walk contrary unto me, and will not hearken unto me." Jeremiah tells us when this time commenced. Jer. xv. 4 to 7: "And I will cause them to be removed (scattered) into all kingdoms of the earth, because of Manasseh, son of Hezekiah king of Judah, for that which he did in Jerusalem. For thou hast forsaken me, saith the Lord, thou art gone backward; therefore will I stretch out my hand against thee, and destroy thee. I am weary with repenting. And I will fan them with a fan in the gates of the land; I will bereave them of children, I will destroy my people, since they return not from their ways." We have the same cause assigned by Jeremiah as was given by Moses, and the same judgments denounced against his people, and the time is here clearly specified when these judgments began, "in the days of Manasseh." And we find in 2 Chron. xxxiii. 9—11, that for this same crime they were scattered. "Wherefore the Lord spake to Manasseh and to his people, but they would not hearken. Wherefore the Lord brought upon them the captains of the host of the kings of Assyria, which took Manasseh among the thorns, and bound him with fetters and carried him to Babylon." Here then began the "power (their king) of the holy people to be scattered." This year, also, the ten tribes were carried away by Esarhaddon, king of Babylon, and Isaiah's sixty-five years were fulfilled when Ephraim was broken. This was in the year B. C. 677. The seven times are 2520; take 677 from which, and it leaves 1843 after Christ, when "all these things will be finished." You may wish to know how the "time, times, and a half" are di-

vided. I answer, the Babylonians bear rule over Israel and Judah 140 years, Medes and Persians 205 years, the Grecians 174 years, and the Romans before the rise of Papacy 696 years; making in all of the four kingdoms 1215 years that the people of God were in bondage to the kings or rulers of these kingdoms. Then Papacy began her time, times and a half, which lasted until 1798, being a period of 1260 years; which added to the 1215 years of the kings, before mentioned, make 2475 years; wanting 45 years to complete the "seven times." And then the kings of the earth must consume the papal power and reign 45 years to complete the "seven times;" which added to 1798, when the last of the ten kings broke loose from the power of Papacy, and again exercised their kingly power, (see the holy alliance, Rev. xvii. 16 to 18. Dan. vii. 12,) ends 1843. Dan. xii. 7 to 13. Thus this 45 years accomplishes the "time, times, and a half," which the kingdoms of the earth were to exercise their authority in, "scattering the power of the holy people," being 1260 years. And Papacy, or mystical Babylon, accomplished her "time, times, and the dividing of time," being 1260 years, between A. D. 538 and 1798, in "wearing out the saints of the Most High and thinking to change times and laws." And both together make 2520 years, beginning before Christ 677, which taken out of 2520, leaves 1843 after Christ, when captive Zion will go free from all bondage, even from death, and the last enemy conquered, the remnant out of all nations saved, the New Jerusalem completed, the saints glorified.

The next prophetic number to which we shall attend, will be Daniel viii. 14. "Unto 2300 days, then shall the sanctuary be cleansed, or justified." After Daniel had seen three visions, two of them including the whole "seven times," he sees under his last vision but the three last kingdoms, Persia, Grecia and Rome. He then hears a saint speaking, and another saint inquiring for how long time this last vision should be. Daniel was then informed, that it

should be unto 2300 days. He afterwards heard a voice commanding Gabriel to make him (Daniel) understand the vision. He came and told him, that the vision would carry him to the end of all indignation, and at the time appointed (2300 days) the end would be. Gabriel then named two of the three kingdoms, i. e. Persia and Grecia, and described the Roman by its acts. Then he left Daniel to consider of the vision. Fifteen years afterwards, while Daniel was praying, Gabriel came to him again, and told Daniel he had come to make him understand the vision. Then he gives him the 70 weeks, and tells him plainly that the 70 weeks would seal (or make sure) the vision and prophecy. Here he gave him a clue to know when his vision of the ram and he-goat began. He tells Daniel plainly, and shows how those who should live after the 70 weeks were fulfilled, might know his prophecy to be true, and what they might understand by days in this vision. If, then, the 70 weeks were a part of the vision of the ram and he-goat, and given, as it is evident, for the express purpose of showing the beginning of the vision, it remains a simple problem. If 490 days were fulfilled in the year A. D. 33, by being so many years, when will 1810 days afterwards be fulfilled in the same manner? Answer, 1843.

Then in the twelfth chapter of Daniel, at the 7th verse, we have the three and a half times, which have been already explained in part, meaning 1260 days. See Rev. xii. 6 and 14: The woman in the wilderness, 1260 days, which is the same thing as three and a half times. Daniel, in the seventh chapter, 25th verse, mentions the little horn wearing out the saints three and a half times; but in the twelfth chapter, 7th verse, it is "scattering the power of the holy people" three and a half times. This was to be accomplished by the kings of the earth. Jer. l. 17: "Israel is a scattered sheep, the lions have driven him away; first the king of Assyria hath devoured him, and last this Nebuchadnezzar, king of

Babylon, hath broken his bones." Also, Zech. i. 18—21.

Then in the twelfth chapter of Daniel, 11th verse: "And from the time that the daily *sacrifice*, (meaning abomination,) shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days." There is some difficulty in knowing what is here intended by "daily sacrifice" in this text. It cannot mean the Jewish sacrifices, for two good reasons:—

1. It has some immediate connection with "the abomination that maketh desolate," i. e. Papacy, or papal power of Rome, that is "taken away, to set up," &c. Now all must admit that Jewish sacrifices were taken away about five hundred years before Papacy was set up, or exalted.

2. If Jewish sacrifices are here meant, then in A. D. 1360 this papal power would have ended her setting up, or exaltation. But Papacy was then at the height of its power. I have come to this conclusion: that this power, called "daily sacrifice," is Rome pagan abomination; the same as Christ has reference to in Matt. xxiv. 15. Luke xxi. 21. Certainly Christ could not have reference to papal abomination that maketh desolate until Christ's second coming; for that was not set up until nearly five hundred years afterwards. Of course, it must have been the pagan abomination which would be taken away. This agrees with Paul, 2 Thes. ii. 3—10: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition: who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he, as God, sitteth in the temple of God, showing himself that he is God. Remember ye not that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be *taken out of* the way. And then shall that Wicked

be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." Here Paul shows plainly, that there was one abomination then at work, which would hinder the rise of the last abomination, until the first was "taken out of the way." Then the second would be revealed, whom the Lord would destroy with the brightness of his coming. The question then would be, when was Paganism taken out of the way? I answer, it must have been after the ten horns arose out of what is called the Western empire of Rome, which were to arise up and rule one hour,* (a little time,) with the beast, pagan: for this little horn was to arise or be "set up" among the ten horns. It could not be until after the year 476 after Christ, when the Western empire fell, and was divided into ten kingdoms. It could not come until "they," the ten kings, had "polluted the sanctuary of strength," (meaning Rome.) Dan. xi. 31: "And *they* shall pollute the sanctuary of strength, and shall '*take away*' the daily sacrifice, and *they* shall place the abomination that maketh desolate." Who shall do this? I answer, the ten horns, or kings. Rev. xvii. 12, 13: "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet, (when John saw his vision,) but receive power as kings one hour, (a short time,) with the beast." The beast here must mean Rome pagan, for we have been told that beast means a kingdom. Daniel vii. 23: "Thus he said, the fourth beast shall be the fourth kingdom upon earth." And as papal Rome had not yet been "set up," we must of necessity call this beast Rome pagan. Then he tells us, Rev. xvii. 13, "These (ten kings) have one mind," that is, one

* Rev. xvii. 10.

faith, all being converted to the orthodox religion of the Catholic Roman Church, "and shall give their power and strength to the beast," meaning Rome papal; for now this beast is "set up," and the ten kings have given their power and strength to the pope of Rome, and the woman or Papacy sits upon the scarlet-colored beast having seven heads and ten horns.

Then the abomination that maketh desolate began his rule in the fourth kingdom, when "the dragon (emperor of the Eastern empire) gave him his power, his seat, (Rome,) and great authority," (Rev. xiii. 2,) and when the ten kings give their power and strength to him, and he (the pope) uses his authority over the kings of the earth. See Rev. xvii. 18. "And the woman thou sawest is that great city, which reigneth over the kings of the earth." These several marks, and combinations of events, and circumstances, in my opinion, can nowhere be fulfilled in any manner agreeing with the prophecy, except in the conversion of the pagan kings to Christianity, which happened as soon as A. D. 508; then they "must continue a short space," Rev. xvii. 10; which is shown in Daniel to be thirty years, the difference between Dan. vii. 25 and xii. 11, the last number, 1290 years, beginning at the "taking away" Paganism, A. D. 508; the first number, 1260 years, beginning at the setting up of Papacy, A. D. 538, when the dragon gave his power, his seat and great authority, and when the ten kings gave their power and strength to Rome papal, and he exerciseth the power of the pagan beast before him. Papacy now killed heretics, as Paganism had Christians before. Then these numbers would end in the year A. D. 1798, allowing a day for a year.

The events which took place in the year 1798, are strong evidence that my calculations of these numbers are correct. Papacy then lost the power to punish heretics with death, and to reign over the kings of the earth. All must agree that Papacy has *no temporal* power over any kingdom, except the

little kingdom of Italy, one of the horns of which the ten are composed. It is very evident, too, that the church is not now in the wilderness, and the time, times and a half of the church in the wilderness were fulfilled when free toleration was given to all religions in Italy, France, Spain, Portugal, &c.; where Bonaparte obtained power and granted free toleration. Also, the two witnesses are not clothed in sackcloth, and the 1260 years are fulfilled. No one can doubt for a moment that the Bible was forbidden to the common people, and forbidden to be translated in any common language, after the orthodox put down the Arian heresy in Italy and the West, by Bellisarius, the general of Justinian's troops, sent into Africa and Italy for the express purpose of suppressing the Arian power, and giving the Church of Rome the pre-eminence over all schismatics. Then was the Bible taken from the common people, and remained in a sackcloth state from A. D. 538 until A. D. 1798, during 1260 years. Here we find the prophetic time of days fulfilled in years, by two ways more. And now it remains to show the end, by Dan. xii. 11, 12. "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days." Paganism taken away A. D. 508; add 1290, makes 1798. "Blessed is he that waiteth, and cometh to the 1335 days: but go thou thy way until the end be, for thou shalt rest and stand in thy lot at the end of the days."

When will the end of these days be? you may inquire. I answer, 1335 years from taking away the first abomination of the Roman kingdom, A. D. 508, to which add 1335 and it makes A. D. 1843, when Daniel will stand in his lot, and all who have waited for the Lord will be blessed.

III. I will now show some proof that days in prophetic chronology are used for years. All must agree, that God has in many places, and at divers times, revealed future things in figures, emblems, types and allegories; and, as I believe, for wise and benevolent purposes. The most prominent is, that

in order to get anything clear, the Bible student must study the whole. And as it respects the matter under consideration, days being put for years: If God had revealed himself plainly by using plain language instead of figures; if he had said, "Unto 2300 years from the time that Ezra would be sent up from Babylon to restore the law and captives, &c., to the time when the end of the world should come," many men of the world would reject the whole Bible because of these words.

Again, others, during past ages, if they could have known that the judgment day was yet many years to come, they would have abused the mercies of God, because vengeance was not executed speedily. Yet God had determined times, and set bounds, and must reveal it to his prophets, or he would deny himself, (Amos iii. 7: "Surely the Lord God will do nothing," &c.) that that day may not overtake the true believer as a thief, 1 Thes. v. 4. It is in the manner of Christ's parables, Matt. xiii. 14, 16: "By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive." "But blessed are your eyes, for they see; and your ears, for they hear."

That God has used days as a figure of years, none will or can deny. With Moses, Num. xiv. 34: "After the number of the days in which ye searched the land, even forty days, (each day for a year,) shall ye bear your iniquities, even forty years; and ye shall know my breach of promise." With Ezek. iv. 4—6: "Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the *house of* Judah forty days: I have appointed thee *each day for* a year." Also the seventy weeks in

Dan. ix. 24—27. These are samples. But you will inquire, How shall we know when days are used for years? I answer, you will know by the subject matter to be performed in the given time: for instance, the seven of the seventy weeks, "The streets and walls of the city should be built again, in troublous times;" every man must know this could not be performed in forty-nine days; or even in seventy weeks, 490 common days. So we are to look for another meaning to days; and we find it, as above, to mean years.

Again, the 2300 days. This is an answer given to the question, "For how long a time the vision," of the ram, the he-goat and the little horn, "shall be?" Answer, unto 2300 days. Who cannot see at a glance, that these three kingdoms could not conquer each other, rule over the whole world, each one separately for a time, and do this in six years and four months? Thus the infidel rejects his Bible, and the worldly scribe and priest try to explain away, by their own wisdom, what God has made plain by his word. "By hearing ye shall hear, and not understand; and seeing ye shall see, and shall not perceive."

But apply our rule, "years for days," and all is simple, plain, and intelligible.

I might here show how God has revealed time by types in his word, by Jewish sabbaths, by the jubilee, and by the day of rest; but I am warned that I have already trespassed on your patience. May we all apply our hearts unto that wisdom which compares scripture with scripture, and understand "times and seasons," which God has put within our power by his revelation unto us.

For the time is at hand, "when the wise shall understand—but the wicked shall not understand." Amen.*

* See Sermon on the Sabbath, in PART SECOND.

PART SECOND.

ADDRESS AND LECTURES.

AN ADDRESS

TO THE BELIEVERS IN THE SECOND ADVENT NEAR, SCATTERED ABROAD.

My Dear Brethren and Friends:—

Grace, mercy and peace be multiplied unto you, from God the Father, and our Lord Jesus Christ.

In time past, I have travelled quite extensively in the U. States and in Canada, publishing the glorious news of the near approach of the Second Coming of the dear Savior, to tens of thousands, both of saints and sinners. With many of these, I have formed the happiest acquaintance. It would afford me the greatest pleasure to meet those friends again, and renew an acquaintance so happy and endearing. But for this I cannot hope in this world. You will therefore permit me to address you, through the only medium now left me, on the *glorious subject* which has occupied your and my attention for several years past. It may be the last time I shall be favored with of addressing my friends scattered abroad, to whom I am bound by so many tender ties. As a friend of mine has conceived the idea of publishing another volume of my productions, which may fall into the hands of very many of my old friends who will see my face no more in this world, I avail myself of the privilege of appending to the same this address, containing my solemn, and, perhaps, last advice to you all, and thereby clearing the skirts of my garments of the blood of all.

It is about nine years since I first began to publish the doctrine of the Advent near; though I had been fully convinced of its truth long before, by a close and patient study of the Bible. But such were the difficulties attending its promulgation, that I was restrained from the duty for a long time. And when you consider the circumstances in which I was placed, you will not wonder that I shrunk, for a time, from the responsibility. I was alone; "no man stood with me" for a number of years. I had to contend against the prepossessions and prejudices of the entire christian community; the systems, talents, as also the superior education of the clergy; the religious press, and the political also, throughout the country; the institutions of learning, both literary and theological; the unbelief of the church; and, in short, the whole world were against me. Had you have seen the old farmer then, without education, with but limited means, almost unknown, unaccustomed to public speaking; without sympathy, authority, or recommendation from men; going into the world with the *Bible alone* in his hand to bear a solemn message to a sleeping church and a stupid world;—a message so alarming as the announcement of the speedy coming of the last judgment, and the conflagration of the world;—a doctrine so contrary to the human heart, so opposed to all the received opinions of the community;—had you have seen me under these circumstances, I am disposed to believe that you would have pronounced me very visionary and fanatical. I speak not these things boastingly; God forbid; but rather to show my weakness and incompetency, and to magnify the wisdom and power of God, who is able to take worms to thresh mountains, and the weak things of the world to confound the wise and mighty; and that you may value these things the more, as being of God, and remain steadfast, watching unto prayer.

This view of the instrumentality which God has seen fit to employ in connection with the effects produced, will show that this cause and doctrine are of

God. What other object could I have had in view, in preaching this doctrine, under the trying circumstances specified above, but to glorify God and save my fellow-men? Yet how many unworthy objects and motives have been attributed to me, by many of the professed disciples of Christ, and by a scoffing and unbelieving world! Take for examples the following from among the thousand lying reports circulated through the land:—

"That it was for worldly gain!" How can this be true? Look at the circumstances. According to my calculation of "prophetic times," there were but twelve years to the "consummation of all things." If I ever got rich, it must be within this period of time. Now what were the facts? Four years of the time were spent in New York, Vermont, and Canada; and all that the old man received would not amount to one dollar! Not that the brethren were not willing to give. No; for they often urged me to take; but it was wholly refused. Since which time, I have received some contributions, in order to bear my heavy travelling expenses; but my receipts have never exceeded my expenditures. But say they, "he has made it by his books." But, my brethren, this cannot be a motive; for my books were not thought of nor written until a number of years after I had gone out and published the doctrine. And then, again, the books were not published by me; but by those to whom I gave the privilege of publishing the first and second editions without charge. Does this look like speculation? "Well, then," says the opposer, "he does it to get a name, like the man who set a city on fire that he might obtain notoriety." This needs no argument to confute it. The man who could conceive so ridiculous and silly a motive, or impute to others such motives, would be considered, if justly dealt with, either a madman or a fool; particularly where there is not a particle of evidence to support such *imputations*. Then he does it "to raise up a sect or *party*." This needs no more argument than the

former. To raise a party or sect, to exist certainly not more than twelve years, and now not more than three years,—you cannot suppose it to be an object. Again, thousands, and even tens of thousands more of you can witness, that I have begged of you to make no divisions in your churches or sects; that we had more than enough already. I have advised all men of every sect not to separate from their brethren, if they could live among them and enjoy christian privileges. I have often given my advice to those who have complained of persecution among their brethren, to live down persecution by well-ordered lives and godly conversation. Surely, my brethren, you will say this doth not look like sectarianism. And then, to cap the climax of arguments, a Rev. D. D. of the Baptist order cries out, "*It is all moonshine.*" "*Amen,*" says the Universalist minister. This is argument well endorsed. My opponents have been in the habit, too, of spreading false reports, in order to destroy the influence of what they could not confute, and by ridicule try to destroy what in sober reason they could not condemn. They have published my death in the public papers, when some of them knew it to be false. They have published, and reported, over and over again, that I had altered my calculation of prophetic time a *hundred years.* They have published the foolish story, that I would not gamble away my little home, in order to convince wicked and corrupt men that I believed the doctrine that I preached. They have told and published too that I built stone-wall instead of rail-fence on my farm. Some have gone into distant places, and reported that I was building a large house with money I got for preaching, when the truth is I built a house in 1817, of small dimensions. They have reported that I was insane, and had been in a mad-house seven years; if they had said a mad world fifty-seven years, I must have plead guilty to the charge. They have reported, that, for preaching this doctrine in many places, I have been cast into prison. They have reported, that city authorities had ordered me to leave

their jurisdictions, and not to preach publicly within their borders. Here let me state, as an act of justice to my country, and honorable to our rulers, that in no case has any officer, in any city or town that ever I have been in, or under any government, interfered between me and my duty, or misused me in any manner; but wherever I have had any occasion for their assistance, I have ever found them prompt and energetic in their measures, and kind and gentlemanly in their manners. I wish I could say as much of some of our bigoted clergymen. These, and many more foolish and false reports, have been circulated through our country; yes, and by those who ought to be examples of the flock and shepherds in Israel. And now let us take a view of the effects produced by the promulgation of this doctrine, and see how much evidence we have that it is of God.

1. Wherever this subject has been presented to the people with any fairness, it has been invariably said, and you yourselves are witnesses, that it has produced a general reading and searching of the Bible; our enemies themselves being witnesses also. This cannot be called a *bad* effect.

2. Wherever this fruit has been seen, ("the searching of Bible,") it has produced a complete revolution with a large majority of such in their faith and hope. And whereas some did not believe that Christ was ever coming again to the earth, or, if he did, it was a great while yet to come, and of course there could be no such thing as watching for his return with such; now they are anxiously looking for his glorious appearing. This must have the happiest influence on the mind and life of every individual who thus believes. Again, many were of opinion, that the church in some future period would enjoy a long time of unexampled prosperity; while those who had slept would sleep on for 1000 years, and some supposed 365,000 years; and of course they would not be united with their brethren, nor be satisfied, *until* a vast number of years had rolled away, *for the resurrection* could not take place until after

that period. Now they believe in the near approach of the resurrection, and the final union of all the saints, both which are in heaven and which are on earth; and that the great Sabbath will be enjoyed as a day of rest, with all the children at home. There is a great difference between their former and present faith, as well as hope. And you can all judge which is most scriptural, and congenial with the christian heart.

3. There were many, very many, sleeping and slumbering over this important subject, of the coming of Christ, the judgment day, and the glorious reign. Now, in every part of the christian world, the cry is being made, "Behold, the Bridegroom cometh, go ye out to meet him;" and the response is heard, "Come tell us of these things." And you, my brethren, are my witnesses, many of you, that hundreds, yea thousands, have been as it were chained to their seats for hours, silent as the tomb, to hear this subject discussed.

4. In every place where this subject has been judiciously preached, and the necessity of repentance properly enforced, the sceptic, the deist, the Universalist, the impenitent and the careless of all classes, have been made by the power of the Spirit to see and feel their danger, and to seek for the forgiveness of their sins by repentance towards God and faith in our Lord Jesus Christ. Many of you, my brethren, can witness to the saving influence of preaching "the kingdom of God at hand," as a motive to repentance, and to a godly life and conversation.

5. We have the consolation of seeing many of our best ministers renouncing the doctrine of the temporal millennium, believing in the Second Advent as near at hand; and the kingdom of God in its glorified state about to be established on the ruins of the kingdoms of this world; the resurrection of the just, and judgment of the saints; the reign of Christ on the earth 1000 years; then the resurrection of the wicked, and the finale, or close of the judgment. I know *and have* heard of more than three hundred in

the United States, and in all probability double that number may be found! Fifteen years ago, there were none, publicly known, in these United States. "This is the Lord's doing, and marvellous in our eyes." And what is equally as marvellous, is, that there are some among all christian nations who are proclaiming this doctrine; and these, too, all coming out about the same time! Again, we find some of them among all sects or denominations, except among Universalists, and as they are the sect to which Paul alludes, 1 Thes. v. 3, the reason is very obvious why none of them believe. What has caused all this great movement to one point? Have our periodicals accomplished this? No, my brethren; five years ago not an individual could be found who had moral courage enough to edit a paper advocating these doctrines. Have societies been formed to carry the news? No. Have missionaries been sent out by any Board or sect? No. Have seminaries taught their students and sent them out to tell the church of the approach of her blessed Lord? No. What has revived and brought this soul-reviving news to the suffering children of God? Have wicked men? Our opponents dare not accuse us thus. What then has moved the wheel that rolls this blessed sound, "Behold, the Bridegroom cometh?" Is it Satan? Look at the effects, and tell me what object he could have in opposing his own kingdom? How inconsistent he must be to oppose his own children thus! see how angry they are, how it disturbs their ranks! Will Beelzebub cast out devils? Again, where this doctrine is promulgated, see our churches waking up and trimming their lamps; see sinners converted, saints lifting up their heads and rejoicing! Has Satan become a missionary of this cast? Then I shall look for Christ to dismiss some of his "dumb dogs," and employ better men. No, my brethren, reason and common sense tell us better. What then has called out some of every class, of every sect, in every place, and in all lands, with different gifts and *discordant* views on other points, to harmonize in this?

The answer must be obvious; a child could tell us what; it is the Spirit and power of God. It is he who has promised "to do nothing but he will reveal his secret to his servants the prophets." He can move upon the minds of his servants to read his word. He can open it to their understandings. He can call them to publish it far and near. He can protect them from the anger of men, and the fowler's snare. He will do his will on earth as in heaven, and no one can say, Why doest thou thus?

Now let me address you in particular, my brethren in the gospel ministry, of every sect, who believe in the speedy coming of our Divine Master, the Lord Jesus Christ.

Many of our fathers in the gospel have undoubtedly desired to see the day which you now see is very nigh, but have fallen asleep in Christ and saw it not. For us who now live is reserved the most important period that man ever saw on earth: the time when these heavens and this earth are rolling together like a scroll, and the history of the world and the church are folding up for the judgment;—the time when the last remnant of prophecy is unfolding its leaves, and the last promise of God will be verified, "Surely I come quickly:"—at the time when the friends of the Bridegroom are giving the midnight cry, and the wise virgins are going out to meet him;—at the time when we see the signs of the Son of Man in heaven, and soon the clouds will bring him to our view;—at the time when the last vial of God's wrath is emptying its last plague on the earth, and the kingdoms of the whole world are gathering to the battle;—when the harvest of the earth is being reaped, and the gathering of the vine has evidently begun;—when the nations are angry, and the wrath of God will soon be manifested against our aggravated and national sins;—when many are running to and fro, and knowledge is rapidly increasing in the earth;—when the different sects in Christendom are dividing, and proving to the world that the end of all things *which can be shaken* is at hand. My brethren, "can

you not discern the signs of the times?" Yes, I know many of you do. Then what a thrilling time! what a fearful period! and especially to those servants who may "say in their hearts, my Lord delayeth his coming;" or who "cry peace and safety when sudden destruction cometh!" Let us arouse ourselves, one and all, to the battle, not of blood, but of truth. Let us not mix with the divisions of the day in setting up men or measures, nor stop to contend who shall be greatest; but let our conversation be in heaven, from whence we look for the Savior. Let us be like servants who wait for their Lord. If we believe we shall soon stand before the judgment seat of Christ, will it not prompt us to have our work done and well done? so that we be not ashamed before him at his coming. If we believe the prophets, shall not our faith be manifested by our works? If we believe that the midnight cry is being made, will we not show ourselves to be friends of the Bridegroom? Can we behold the signs in the moral heavens gathering thick around us, and yet be unmoved at the sight? Do we behold the last plagues pouring upon this guilty world, and our warning voices not mingling in the blast? Is this the harvest-home, and are we folding our hands to sleep? Let us ask ourselves these solemn questions, and answer them to God and our own souls without deceit. Shall we see some of our brethren moving on to the onset, receiving the darts of the scoffer, the shafts of the malignant, the arrows of the enemies, and we, through fear or cowardice, remain among the stuff? No, my brethren, I am persuaded better things of you; if you have courage enough to avow your principles in this age of scoffers, you will have grace enough to protect you in the time of battle. Go on then to victory and glory. Bring in your whole strength to the field, give your enemies no advantage over you, put on the whole armor, be immovably fixed in this one thing, to stand whole nights on your *watch-tower*, if need be; to show our love for God *by our faithfulness* in the work he has assigned us to

do. Let us manifest our love for souls, by our plain dealing in truth, and faithfully warning the wicked and impenitent of their danger. Let us take the Bible for our guide, and teach others the way of life. Then, if Christ come, we shall be found ready; and if he does not come at the time which I believe is specified in the Bible, still there can be no harm done; for to watch for his coming is duty now, and it can be no less a duty then.

A few words to the dear brethren scattered over the land, in every church, and among all sects, who believe in the near approach of the Lord Jesus. My dear brethren, you will remember the joy of your heart when you first had evidence to believe that the day of the Lord was at hand. Many of you I have seen, and have seen you, too, at the moment when the evidence came home to your minds, and your hearts leaped for joy—I have seen your countenances lighted up with a beam of glory, like that which shone in the face of Moses, when he came down from the mount. I have often heard the whispered ejaculation, "*God grant that it may be so.*" I have often, very often, heard from a warm and animated heart, expressed by voice, the loud response, "*Amen.*" I have often felt, when retiring from the house of worship, the warm pressure of a hand, accompanied with a "*God bless you, my brother.*" I have received many written epistles, full of expressions of love and gratitude to God for the good news of a coming Savior. Need I say to such, watch, lest he come suddenly and find you sleeping? No. As well might I say to the loving mother, "Forget not your lovely babe." What shall I say? I will say, Rejoice; for now your salvation from all sin is drawing nigh. Keep the faith, and soon you will receive a crown which is laid up for all those who love his appearing. I will say with the apostle, 1 Peter i. 13, "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." And may I not say with our beloved brother Paul, 1 Cor. i. 6—8, "Even as the testimony of Christ was con-

firmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." Go on, my brethren, in well doing; encourage, I pray you, those dear servants who are willing to publish the news of a coming Savior, the kingdom of heaven at hand. You know how your souls were fed, and now will you feed others? Remember that those who are willing to preach this good news are many of them poor and persecuted servants; even their own sects treat them harshly, turn them from their doors, and shut their pulpits against them. And shall it be said in that glorious day, "As much as ye did it not unto one of the least of these my brethren, ye did it not to me," unto any of you? No, no, I pledge my word for you. I know many of you have done otherwise by me. Some of you will remember, when the old man was turned from a clergyman's door and pulpit in a cold winter's night, you opened your doors, chaffed his stiffened feet and hands, and warmed his cheerless heart by your kindnesses. Go thou and do likewise to others who are the servants of Jesus, and a cup of cold water will not be unrewarded. Then, when opportunity offers, forget not to communicate to the messengers of Christ.

A word to those who, by reading or hearing the Lectures on the coming of the Son of man, have been convinced of sin, of righteousness, and of a judgment, and have fled for refuge to the blessed Savior. I would say, hold on by faith, let no man take your crown of rejoicing from you; are not even ye in the presence of our Lord Jesus Christ at his coming? You, undoubtedly, many of you, have been ridiculed by an unfeeling world; you have been taunted by the bigoted professor; you have heard the scoffs of the profane, and have sometimes been wounded by the barbed arrows of calumny. Let none of these things move you; remember your Savior also suffered all these things in the flesh, and that all things work together for good. Your trials are preparing you for the kingdom. The time is at hand. Be

watchful, and strengthen the things that remain: for God will bruise Satan under your feet shortly. I hope to meet you where sighing and sorrowing will be done away; where there will be no foes, where the last enemy, death, will be conquered, and the family of the redeemed meet in one general assembly. Oh! there will be joy, and immortal life, when we shall meet again! Therefore, let me persuade you to be faithful, even to the end. If any of you should feel your hearts grow cold, and relax from your duty, and have strong doubts of your interest in the kingdom, go to the Bible, pray for the Spirit of God to help you, examine this doctrine of the coming of Christ, the resurrection and judgment; if you are a child of God, you will love the doctrine; if you are not, you will hate it. Whatever you may think of yourself, whatever doubts or fears you may have, your heart must be the thermometer on this subject; your affections, like quicksilver, will rise or fall as you come in contact with this glorious theme. If a man love Christ, he will love his appearing; if he hate him, he will hate to see him come. This rule cannot be broken. Now, if, on close examination, you do love the thought, cast not away your confidence, which has great recompense of reward. The cares and conversation of this world have choked the seed, not destroyed it. Then let your conversation be in heaven, whence we look for the Savior.

And now to all men who may read this address, I would say, Sirs, what is your prospect after the scene of this short life shall have closed? Have you an interest laid up in heaven? Do you possess that religion which assimilates to the life and examples of Jesus Christ? You must acknowledge if there is a religion on this earth, that would be pleasing to God, or honorable * to man, it must be that kind manifested in the principles, life, and character of Jesus Christ. If God sent his Son into the world, it was partly to give the world a code of laws, by the which

* See Appendix, No. II.

man might be reconciled to God, and worship him in spirit and in truth. And if that code was ever given to the world, it must be the Bible. Therefore, I would solemnly inquire, have you that religion? Are you prepared for eternity? Have you done the work which you have often promised God and your own soul you would do, before death or judgment should come upon you? Must you, can you, will you, slumber on, in your mantle of unbelief, in your robes of carnal security, until the last blast of Gabriel's trump shall awake you to shame and everlasting contempt? Oh, my friends, be wise, be cautious how you spend your time; it is but a span at most, and soon that span will run out, time itself with us must end. Be rational, be candid. Where can be the harm in being prepared? You all in your hearts answer, none. Very well, then, it is better to be ready and not go, than to go and not be ready. Let me pray you in Christ's stead, be ye reconciled to God. There is religion for you, it is free as the mountain brook, it is plenteous as the dew on mount Hermon, it is as rich as the fruits in autumn, there is "enough and to spare," it is ever green as the foliage in the spring. Why then perish? What reasons can you give for your rejection of Christ? He is the one whose day our fathers desired to see, and kings waited for. Prophets foretold his birth, and declared his work from times of old. And will you not believe? Will you not hear Moses and the prophets, nor Christ and his disciples? Then in vain would it be for me to try to persuade you to get religion: "For if they hear not Moses and the prophets, neither would they one though he went from the dead." Let me close by quoting to you the apostle Peter's words, Acts iii. 19—21: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heavens must receive, *until* the times of restitution of all things, which *God hath spoken* by the mouth of all his holy *prophets, since the* world began."

LECTURE ON

THE BATTLE OF GOG.

EZEK. xxxix. 1, 11.

Therefore, thou son of man, prophesy against Gog, and say, Thus saith the LORD GOD; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal. And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the noses (or mouths) of the passengers: and there shall they bury Gog, and all his multitude: and they shall call it The valley of Hamon-gog.

A FEW things, in this prophecy, may to us be dark and intricate, not because God designed in his revelation to make it so, to deceive, puzzle or perplex his children, in the study of his holy word;—far be it from me to impute such motives to my heavenly Father;—but on account of the translators' retaining certain words, or names of places, or things, in the original language, which might have been used intelligently when Ezekiel prophesied of them in their common tongue, but which, as it respects us, have become obsolete. Yet I think when I read this passage, which at first view may appear dark, with other prophecies of like import, and compare scripture with scripture, I find not only much instruction, but comfort and consolation in believing that in God's light I can see light. And even in the history of modern times, I can behold the prophet's eye calmly surveying scenes, (on which we are looking, or may look,) with a keen vision and clear perception, which on the score of human reason can never be account-

ed for, only by supposing something more than mortal had given to the prophet's eye powers of perceiving the end from the beginning; which fixes upon our minds a solemn conviction, that the ken of the prophet once looked on scenes, which he has described in the common language of his day; which he saw far in the distance of the future; and describes them unto us in the typical language of his time. Much of it now has become a matter of history unto us, and the very last part is now being fulfilled before our faces. This consideration ought to lead us to humble prayer, for the same Spirit's piercing rays of light to discern the truth, and for the same child-like, teachable disposition of soul to receive, as our fathers the prophets evidently possessed. May God, therefore, by his Holy Spirit direct us while we shall attempt to understand,—

I. THE CHARACTERS AND PERSONS DESCRIBED IN THIS PROPHECY.

II. THE HISTORY AND TRANSACTIONS PROPHESIED OF. And,

III. THE TIMES AND PERIODS GIVEN US IN THIS PROPHECY.

We shall feel as though we were not treading on forbidden ground, while we attempt,

I. TO UNDERSTAND THE PRINCIPAL CHARACTERS SPOKEN OF BY GOD IN THIS PROPHECY. And *first*, it appears to me that this prophecy has special reference to the two great contending powers on the earth; their contention, and the final victory of the one over the other. As it respects personal power, it means the wicked and righteous. As far as principle may be involved in this prophecy, it would mean sin and holiness; but if men in a collective sense, then it must be understood to mean the kingdoms of this world in a worldly sense, and the kingdom of God in a spiritual sense. The places spoken of in these chapters, sometimes describe the world at large, at other times the particular places where the people or kingdoms *have sway*, spoken of in the prophecy.

And, now, let the reader keep in view these princi-

ples, or rules, and a knowledge of some of the principal outlines of history and geography will give, in my humble opinion, sufficient helps to understand the literal sense of these chapters, and with the aid of the Holy Spirit, he may improve upon this knowledge, to the glory of God, and to the good of his fellow-beings.

What does *Gog* mean? Answer. God tells Ezekiel that it is "the chief prince of Meshech and Tubal." He is a chief, over what? I say over the world, or wicked nations of the world. *Meshech*, if a character is meant, signifies, "*to draw by force.*" If a place is meant, it would mean what is now *Russia in Asia*, *Georgia*, &c. Meshech was the sixth son of Japheth, and settled in that part of the world, when the earth was divided, after the flood. *Tubal* signifies "*confusion*," or, properly, "*the earth or world.*" If a place is designed, then it would be in *Syria*, *Armenia*, &c. He was the fifth son of Japheth. It is my humble belief, that by *Meshech* and *Tubal* we are to understand the *character* and *quality*, rather than *place* of this *chief prince*. My reasons are these: the places from whence the multitude of the forces of this *chief* come, are given in another place, Ezek. xxxviii. 5 and 6, and include the three quarters of the world, then supposed to be the whole earth, i. e.—*Persia*, which is in Asia, and was settled by the descendants of Shem, the third son of Noah; *Ethiopia*, which is Arabia and Upper Egypt. This country was peopled by Ham's posterity. Sheba and Dedan are mentioned in this prophecy, 13th verse, both of them sons of Ham. See Gen. x. 7. *Libya* is Egypt, Barbary, Tripoli, in Africa. This land was settled by the descendants of Ham also. *Gomer* was the oldest son of Japheth, and his sons peopled the Grecian islands, and all the maritime countries of Europe, and the part now called the Russian empire, both in Asia and Europe. *Togarmah*, he too was a son of Japheth, and settled the countries of the north; the same as I have mentioned before—the *Russian empire*. "These were the three sons of

Noah: and of them was the whole earth overspread.' Gen. ix. 19. *Magog* is mentioned too in this prophecy, as "the land of Magog," Ezek. xxxviii. 2, which signifies "*covering*." He, too, was one of the sons of Japheth. And Noah says of Japheth, Gen. ix. 27, "God shall enlarge Japheth, and he shall dwell in the tents of Shem, and Canaan shall be his servant." This prophecy has been literally fulfilled, and the descendants of Japheth have actually covered the world with fruit, and for ages have dwelt in the tents of Shem, and have been chief prince over the nations of Ham. *Tarshish* is also mentioned in this prophecy; he also was a descendant of Japheth, and settled in Europe. This country lay upon the north side of the Mediterranean sea. There is now no doubt remaining in my mind, that the *Gog* spoken of in our text means the great powers which Daniel gives us to understand were to arise up, and each successively rule over the world: the Babylonians, the Medes and Persians, the Grecians, and lastly the Romans. These nations, or kingdoms, have, each in their turn, ruled over the people of God, drawn them into idolatry, and persecuted them with a spirit of the old serpent, the devil, for more than 2500 years. Gog, then, has appeared and "drawn away" the holy people, and ruled over the world, made war with the saints, and opposed God. Gog, in my opinion, constitutes the wicked powers of the earth, and especially Antichrist, or Rome papal. These are the "kings of the East," and of the world, which will be gathered to the great battle of God Almighty in the last day, when the final issue of Gog and the church will be decided, at the glorious appearing of the great God, and our Savior Jesus Christ. You have undoubtedly noticed the similarity of events between Ezek. xxxix. 17 to 21, and Rev. xix. 17 to 21. These are events of the same time, and describe the last great battle, when God shall destroy the kingdoms of this world, and set up his glorious kingdom, which shall fill the whole earth.

Israel is the other character specially noticed in

our text. We should suppose, that there could be no dispute on this word, or who is meant by *Israel.* Yet on this name there is as much division as on any other in the whole Bible. Some will tell you, that it means the ancient covenant people of God, the Jews; others will tell you that Israel means the "*ten tribes*" of the children of Israel which were separated from the Jews in the days of Jeroboam; but if you will suffer me to give my opinion, I shall say, that "*Israel*" means the whole household of faith, whether among Jews or Gentiles, whether under the law or gospel. And Paul has given us this rule in Rom. ix. 6 and 7: "For they are not all Israel that are of Israel. Neither, because they are the seed of Abraham, are they all children; but in Isaac shall thy seed be called." Here is the stumbling stone, where our teachers of prophecy stumble; they will have Israel mean the Jews, and so prove the Jews' return, by this mode of expounding the prophecies; when Paul has given us a plain rule to the contrary. Therefore, wherever I find a prophecy unfulfilled when the gospel was preached by Christ and his apostles, I am constrained to understand the word *Israel* to mean the children of Christ, except where they plainly declare they mean Israel in the flesh. Then so far as this prophecy was not fulfilled before Christ, I must understand the "house of Israel" to mean the household of faith. By the word "heathen," we understand not only unbelievers among the Gentiles, but also among the Jews; "for God hath included them all in unbelief," as Paul tells us, "that he might have mercy upon all."

II. I WILL NOW PRESENT THE HISTORY AND TRANSACTIONS PROPHESIED OF. I will give a paraphrase of the chapter, which will enable me to present my views clearly on this point.

PARAPHRASE.

Verse 1. Therefore, thou Ezekiel, prophesy against *the great kingdoms* of the world, and say, Thus saith

the Lord God, Behold, I am against you, O ye kingdoms that have persecuted my people, and ruled over the whole world.

Verse 2. And I will turn you back, and destroy you with six plagues; and I will cause you to come up from the north parts, and will bring you upon the governments of my people.

Verse 3. And I will smite your bow out of your left hand, and cause your arrows to fall out of your right hand, i. e. destroy all their power.

Verse 4. You shall be destroyed by the government of my people; you, and all your armies, and the people who support your power. I will give you to the warriors of the common people, and to the smaller kingdoms, to be destroyed. This has been literally fulfilled with the four great monarchies, which have each in their turn persecuted the visible people of God. First. Babylon, the lady of kingdoms, was destroyed by the two smaller kingdoms of Media and Persia. Persia, the second great monarchy, was destroyed by the small states of Grecia. Then Grecia became the third great monarchy, and in her turn was swallowed up by the Roman Republic. Rome in her turn became mistress of the world, and a great empire; which was destroyed by the barbarians of the north. (See verse 2.) Then arose up the wonderful beast, Papacy, which is the *Gog* of our day, and ruled over kings, filled the world with her abominations, and must and will fall upon the mountains of Israel. Already have the kings of the earth eaten her flesh, and no one can dispute but that the present signs of the times indicate her final dissolution; together with the false prophet, the Turkish empire, and Eastern Gog.

Verse 5. You shall fall upon the face of the field, (world;) for I have spoken it, saith the LORD GOD.

Verse 6. And I will send a fire on Magog, (supporters of Gog,) and among them that dwell confidently in the isles, and they shall know that I am *the Lord.* So will I make my holy name known in *the midst* of my people Israel; and I will not let

them pollute my holy name any more: and the Gentiles shall know that I am the Lord, the Holy One in Israel, (the church.) Thus far we have the character of Gog.

Verse 8. "Behold, it is come, and it is done, saith the Lord God; this is the day whereof I have spoken." We learn by this text that Gog had already come, in that day when Ezekiel prophesied, and the work was already done of leading the children of God into bondage, as God had spoken by Moses and his former prophets. Already were the prophecies being fulfilled concerning these kingdoms which would be the chief ones of the earth. Compare Isa. xiv. 4—9. Amos vi. 1—14.

Verse 9. "And they that dwell in the cities of Israel shall go forth," be scattered over the world, or in these kingdoms called Gog, "and shall set on fire and burn the weapons," their armor of opposition to the word of God, which is compared to fire, (see Jer. v. 14,) "both the shields and the bucklers, the bows and the arrows, and the handstaves and the spears," (Isa. liv. 15—17,) "and they shall make a fire of them seven years." Compare with Isa. x. 12—25. Oba. 18. Luke xii. 49. (The seven years spoken of in this verse will be attended to under my last division.)

Verse 10. "So that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with fire." This shows us that the people of God would not be under the necessity of going forth into the open field of the world to find subjects, on which to operate by the fire of God's word, but they would find enough among themselves; nor to go into the dark and benighted corners of the earth, while there were heathen enough in their immediate vicinity. "And they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God." By this clause it is evident I am right in my construction of the former; for here we are clearly informed, *they shall spoil* and rob those (meaning the nations)

that had spoiled and robbed them. And surely the history of these nations, from Babylon to Rome, has proved this prophecy to be true.

Verse 11. "And it shall come to pass at that day, that I will give unto Gog," meaning Rome papal, who would be chief prince at the closing scene of the world, "a place there of graves in Israel," meaning a place where the power of Gog, or Rome papal, would be destroyed among the people of God. "The valley of the passengers on the east of the sea." This, in my opinion, means the great thoroughfare in Europe on the east of the Atlantic, as England, France and Germany; here, Papacy would meet its death-blow. "And it should stop the mouths of passengers; and there shall they bury Gog, and all his multitude; and they shall call it the valley of Hamon-gog," or multitude of papal Rome. To "bury," is to put down, or rule over. See Ecclesiastes viii. 9, 10: "All this have I seen, and applied my heart unto every work that is done under the sun: there is a time wherein one man ruleth over another to his own hurt. And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done: this is also vanity."

Verse 12, shows how long the kings of the earth would be putting down the power of Rome papal. "Seven months shall the house of Israel be in burying them, that they may cleanse the land." This would be done by christian kingdoms. See Rev. xvii. 16, 17: "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled."

Verse 13. "Yea, all the people of the land shall bury them; and it shall be to them a renown, the day I shall be glorified, saith the LORD GOD." This text shows us that this will be done immediately

previous to the glorification of the saints. And who cannot see, in the history of Europe, an exact fulfilment of this prophecy, for more than two centuries past?

Verse 14. "And they shall sever out men (missionaries) of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months (which I will show was 1798) shall they search."

Verse 15. "And the passengers (or people of God who are called "strangers and pilgrims") that pass through the land, when any seeth a man's bone, (or principles of Papacy,) then shall he set up a sign by it, till the buriers (kings or rulers) have buried it in the valley of the multitude of Gog," (or Papacy.)

Verse 16. "And also the name of the city shall be Hamonah. Thus shall they cleanse the land." What city is this? I answer, it is the great city, Babylon, that "made all nations (multitude) drink of the wine of the wrath of her fornication." Rev. xiv. 8. It is the great city which is now or will be "divided into three parts." Rev. xvi. 19. Also the great city "which reigneth over the kings of the earth." Rev. xvii. 18. It is called a woman, because she claims to be the church of Christ; she is called the multitude, because she is the mother of more children than any other, or all others, on the earth; she is called Gog, because she is chief prince, and rules, or hath ruled, over the kings of the earth.

Ezekiel xxxix. 17—21.

And, thou son of man, thus saith the Lord God; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, *of lambs, and of goats*, of bullocks, *all of them fatlings of* Bashan.

Rev. xix. 17—21.

And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come, and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their

And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you. Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord God. And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them.

armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

Let the reader compare, if he please, Ezek. xxxviii. 14 to 22, with Rev. xvi. 14 to 21, and he must see a striking likeness between the two prophecies; and that, in both places, they describe the last great battle of the kings and of the world, when Christ will come and destroy all the kingdoms of this world, and set up a kingdom which will fill the whole earth. Every living thing on earth is described as taking part in this awful conflict. The heavens and earth shake in this mighty war; voices and thunders, lightnings and earthquakes, fish and fowl, beast and birds, men and worms, blood and fire, plague and pestilence, rain and hail, all commingle in this last great throe of expiring nature. How awful is the scene described by these two prophets! Some expositors have supposed this to be a moral battle only; but I am of the opinion, as every living and active thing, whether in earth, air or water, is described as taking a part in this mighty struggle, so will every power, whether spiritual or physical, be put in desperate requisition in this last struggle for an earthly existence. I could not, upon the supposition of a moral battle *only*, account for this description of kings and captains, warriors and mighty men, horses and chariots, bond and free. If it is all to be understood in a moral sense, why are they called princes of the *earth? Why are* they to eat fat and drink blood until they *are full?* Surely, I think these questions cannot be

answered, if it is a moral battle only. From the 22d to 24th verse inclusive, God shows the prophet, that then he will justify himself in the eyes of his people; and in the eyes of the world, and show good and sufficient cause why he suffered his people to be persecuted in the world, a scattered and a peeled people; why he suffered the chief princes to rule over them; why they have been so long robbed and spoiled and led into captivity. He gives one good reason; yet we heed it not. He says it was for our iniquities, trespasses, uncleanness and transgressions.

Verse 25. "Therefore thus saith the Lord God: Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name." Some have supposed that we have here a proof of the Jews being gathered to their own land; but I cannot so understand it; for not only Jacob would have to be gathered, but the whole house of Israel; and this would prove too much, unless they admit a literal resurrection before it takes place. They could not all be there without; for Jacob is dead. O yes, says the objector, but Jacob is used in that passage as a figure. Very well, sir; the very same arguments that you would bring to prove *Jacob* is used in a figurative sense, I will bring to show that the whole house of Israel is used so too; then what becomes of literal Israel? Paul has given us, in Romans xi. 26, the meaning of *Jacob;* it is those whose sins are forgiven through the atonement, and turned from ungodliness. *Israel* is said to be the children of Christ. Rom. ix. 6—8. Then the bringing of them again is the bringing of his sons to glory. Heb. ii. 10. And the gathering of his elect from the four winds of heaven, and from the land of death, the last enemy, and sanctifying them in the sight of the world, (for every eye will see them separated, changed, and caught up to meet the Lord at his coming,) is an explanation of the 27th verse.

Verse 28. "Then shall they know that I am the *Lord their God*, which caused them to be led into

captivity among the heathen: but I have gathered them unto their own land," (new heavens and new earth, 2 Pet. iii. 13,) "and have left none of them any more there." Where? None are left in death, nor in the grave; for certainly the grave is called the land of the enemy. Jeremiah xxxi. 16. Now if this passage means the literal Jew, then certainly it includes the whole; for none are left any more there. This would prove too much for our judaizing teachers.

Verse 29. "Neither will I hide my face any more from them." This certainly must be after Christ's second advent. 1 John iii. 2: "Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." See Isaiah liv. 8: "In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." Now let the reader examine this chapter, and he will find the same gathering and promises as in Ezekiel, and if one means Jews only, so must the other. "For I have poured out my Spirit upon the house of Israel, saith the Lord God." *The house of Israel.* What language could the prophets have used, in the days when the Old-Testament prophets prophesied, to have described the people of God under the new dispensation, better than Jacob, Israel, &c.? What, my brethren, will rend the veil from your faces in reading the Old Testament? Have you no love for the soul of the perishing Jew? Will you deceive them until the last? Will you forever harp on the old string, "God's ancient covenant people?" Will you not even inquire who are that people? Are they the Jews? No, sir, not the Jews only; for the promise was first made to Abraham, that in his seed all the nations of the earth should be blessed. Where is the Jew, as a Jew, said to be entitled to one promise in the gospel, that the Gentile is not? Can you say they have a promise of the land of Canaan, which is not fulfilled? See Joshua xxiii. 14, 15: "And ye know in all your

hearts, and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all hath come to pass unto you, and not one thing hath failed thereof." Then, in my opinion, the captivity spoken of in verse 25th, is the subjection the people of God have been and will continue in to *Gog*, the principal kingdoms of the world, until Christ's second advent; when he will destroy all those kingdoms, conquer death, and let his people go free.

III. I SHALL SHOW THE TIMES AND PERIODS GIVEN IN THIS CHAPTER.

First. In the ninth verse, we are told, that they that dwell in the cities of Israel shall go forth, and shall burn the weapons of their enemies "seven years." This must mean either literal or figurative years. If this passage has not been fulfilled, then I argue that it cannot be fulfilled in a literal sense; for we have no such weapons as are there described, at the present day. Again, it would be very unnatural to suppose that there could actually be weapons of war enough collected, contiguous to many cities, to supply the inhabitants of them with fuel *seven years.* It appears unnatural to me in every view of the subject to understand these things as describing a literal battle, and yet not to be fulfilled; for it is evident that the people of God are meant, as one party. It cannot be in the gospel day, for two reasons: Christ forbade his servants to fight, and the gospel does not permit its subjects to rob and spoil others, because they rob and spoil us. From these considerations, I must conclude that the 9th and 10th verses are figurative language, and that seven years are seven times 360, making 2520 common years; that these kingdoms denominated Gog in our text would lead into captivity the Israel or children of God, spoil and rob them of their peace and rights, and scatter over the earth Judah and Israel; and in process of time would smite the Shepherd of Israel and scatter the sheep. All this has been fulfilled in the history of the children of God for ages past. The

next question which would naturally arise, would be, When did the seven years begin? Our text tells us, "They that dwell in the cities of Israel shall go forth." This shows us what event will begin our prophecy: it will be the children of Israel going forth into captivity. 2 Kings xvii. 20: "And the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight." Isa. xlii. 22—24. Amos vii. 11 and 17. Again, 2 Kings xvii. 23: "Until the Lord moved Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day." Isaiah prophesied that within sixty-five years Ephraim should be broken and be not a people. Isa. vii. 8. This was in the days of Pekah and Rezin, 742 years before Christ. Sixty-five years afterwards, B. C. 677, Esarhaddon, king of Assyria and Babylon, came with a large army into the land of Israel and Judah, carried away the last remnant of Israel, and they have not been a nation since.* Then he also made war against Jerusalem, took Manasseh and carried him to Babylon; which begins the "seven times" Judah was to be in bondage to the kings of the earth, and also the "seven years" Israel should be a captive, robbed and spoiled people; both beginning and ending at one time, 2520 years, beginning B. C. 677, ending A. D. 1843. To 1843 add 677, and the sum equals 2520.

Perhaps the reader may not be aware that Ezekiel was commanded to understand a day for a year. See Ezekiel iv. 5, 6.

We can hardly read a chapter in any of the prophets, but we find this thing prophesied of, i. e., the captivity of Israel, the spoiling and robbing of them, both Israel and Judah, by these great kingdoms of the earth, which Ezekiel has called *Gog* in our text. It must and will be acknowledged, by every man conversant with his Bible, that the times of their

* *Rollin's Ancient History*, vol. i. page 298.

captivity have, in every case, been prophesied of by the prophets of God. And, in general, the cases of captivity, which would end in the dispensation in which the prophet lived who prophesied these things, are given to us in plain language; as 400 years' captivity, or bondage, in Egypt, meant years. This was literally fulfilled before the law was given on mount Sinai, which was the beginning of the Mosaic dispensation. Then the 70 years' captivity of Judah in Babylon was literally accomplished in the same dispensation. Judah was released, (not all Israel,) from their captivity in Babylon; but the captivity of Israel is nowhere limited to the law dispensation: but the release of Israel from their captivity is a *gospel release*, and the subjects of this release must be gospel subjects; for if the dispensation changes, so, of course, must the subjects change; for "old things are done away; behold, all things are become new." See Paul's most powerful reasoning on this subject, in Hebrews eighth and ninth chapters. Who can read these reasons of Paul's and not be convinced? Moses was faithful over his house; so was Jesus Christ faithful over his house, "whose house are we, (says the apostle,) if we hold fast our confidence unto the end." It was Israel in the flesh that was scattered then, and was never gathered under the law. The gospel came, the law of Israel was done away; he is not a Jew who is of the flesh, but circumcision is of the heart. They are not all Israel which are of Israel; but in Christ thy seed shall be called. For he will gather in one all the children of God (true Israel) scattered abroad. John xi. 52. The high priest, although a Jew, understood that Christ was to gather not only that nation, the Jews, but all the children of God scattered abroad. How can our judaizing priests get over this text? But to return to our subject. The seventy weeks prophesied of in Dan. ix. 24—27, are used in a figurative sense; a day stands for a year. Why so? Because these seventy weeks in their fulfilment would carry us seven years, *at least, into* the new dispensation; and as the veil

was not yet taken away, and they could only see into the new as through a glass darkly, God therefore only spake to them by his law and prophets in types and figures. Therefore the "seven years" must be used in a figurative sense, for the above well-grounded reasons. And the children of God in the new dispensation are called *Israel*, for the same reason that papal Rome is called Babylon under the new. For the law was a shadow of good things to come; it made nothing perfect, but the bringing in of a better covenant did perfect the comers thereunto.

Now carry out this reasoning of Paul's, and what must Israel be in order to be made perfect? They cannot be made perfect without us Gentiles. See Heb. xi. 40, also ix. 8—12. How a man can read the arguments of the apostle, and retain these judaizing sentiments of gathering the Jews, *as Jews*, to their own land, and building up their temple and city again, I cannot conceive. But *another time* is specified in our context. See verse 12: "And *seven months* shall the house of Israel be burying of them, that they may cleanse the land." See also verse 14. This transaction is in the last days of Gog's power, and probably under the last form which Gog may assume, and must mean Rome papal, which is the last head of abominations; who has, by her abominable doctrine and practices, filled the world with her sorceries and fornications;—she has made the kings of the earth support her ecclesiastical power, and commit fornication with her;—she has filled the earth with her murders, and drenched the soil with the blood of victims which she called heretics;—she has leagued herself with kings and princes to support a power, which she blasphemously pretended was given her by God. By these means, and many more, she has filled the world with the cup of her abominations, and covered the earth with her pollutions. The "seven months" spoken of in the verse we have quoted, are 210 days, or 210 years, as Ezekiel was *commanded* to reckon. Then the people of God *would be 210* years putting away this rotten carcass

of papal power, which had for ages ruled over kings and lorded it over his people. The year 1588, the edict in favor of Protestants, which was afterwards called the edict of Nantes, was first published by Henry IV., king of Navarre, one of the principal heads of the Protestant cause in France, who began a war in Europe between the Catholics and Protestants, which lasted, with very little cessation, for 210 years, until 1798; when finally the Protestants destroyed the power of the pope, and he that had ruled over kings, became weak and inefficient as any of the smallest dukedoms in Europe. The struggle between the Protestants on the one part, and the Catholic league on the other, was, with the former, to destroy the power of this *Gog*, of whom we have been speaking, and to humble in the dust this *Meshech* and *Tubal* of modern times; while with the latter it was to retain power, which papal Rome had long exercised over the kings of the earth, and over the consciences, lives, and fortunes of her subjects. All the civil power was finally taken from her, and nothing remains but the bones, or principles of the carcass. The kings of the earth have eaten her flesh, and burnt her with the fire of their anger; nothing remains but a skeleton of this once most powerful empress, that had humbled kings at her feet, and had made princes vassals at her will. But John had, many centuries before, prophesied her consumption, and the manner of it. See Rev. xvii. 16: "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." He also has given us to understand that there would be kings and great men of the earth who would lament her fall and loss of power. See Rev. xviii. 8—16. All this was literally fulfilled in those wars to which I have directed your attention.

One thing more I will notice. After they had eaten her flesh and buried her power, they severed out men of continual employment, meaning missionaries, who *were to go through* the land and search for her bones,

or principles, which would remain on the face of the earth, after the "seven months," that is, after the civil power of Papacy should be destroyed, which took place A. D. 1798. And when any should see a man's bone, they were to set up a sign by it, until the buriers should bury it in the valley of *Hamon-gog*. Who can but see, that the relics of Papacy are to be found in almost every church in our land? The love and practice of slavery is a bone of the old mother; the love and practice of war is another bone; sectarian prejudices, and a tyrannical display of physical force to put down principles not harmonizing with our views, is a great bone. Taking to ourselves titles that belong to God, or calling men Rabbis, which belong only to Christ, are men's bones. Puffing each other in public papers, and passing resolutions in our own favor, are bones of the feet or the hands of man. To preach the traditions of men, instead of the word of God; and the laws and ordinances of the church and councils, instead of the laws of the Scriptures and ordinances once delivered to the saints by Jesus Christ and his apostles, is the backbone of *Gog*, and must and will be buried, and will no more come into mind. Some may inquire, Is this the same *Gog* in Ezekiel, as we find in the twentieth chapter of Revelation? I answer, it is the same, with this difference only: this is prophesying of his power, his acts, death and burial; that of his resurrection, judgment, and final and last destruction from the earth. Now, my dear reader, do you want to know whether you belong to *Gog*, or the *saints?* Try your spirit. If you are proud, haughty, tyrannical, selfish, worldly, dogmatical, full of bigotry, egotism and wilfulness, prone to misrepresent, deceive and lie against your neighbor, because he cannot see in every point exactly as you do; you may rest assured that your warrant is not a counterfeit, —you belong to the ARMY OF GOG. AMEN.

LECTURE ON

THE TWO STICKS.

EZEK. xxxvii. 15—17.

The word of the LORD came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thy hand.

I AM well aware, my brethren, that the views I have of this text will be called by many ultra-biblical, a vagary, or fanciful, at least; and many a man will turn away with disgust, curl the lip, and go to work in imagination, at least, to confute what they have not heard, and think they can destroy at a nod what may be built upon the immutable pillars of truth; so that truth may be cast down in the street, while tradition, bigotry, and falsehood are clasped to our hearts. But wisdom teaches us "to hear and then judge." "Prove all things, and hold fast that which is good." If men were to treat earthly things as bigots do religious subjects, reject every new thing, or new measure, because it is to them *new*, what would become of the improvements of the present day? or where would be the increase of knowledge spoken of by Daniel the prophet in the latter day? Christ, in speaking of these same characters, calls them "blind guides," or "blind leaders of the blind." If any such person should hear or read this discourse,

I beg of them to hear, weigh the evidence, and then judge.

I shall therefore,

I. SHOW WHAT THE HOLY SPIRIT DESIGNED BY THE TWO STICKS.

II. WHAT IS MEANT BY THEIR BECOMING ONE.

Our text is an allegory, as all must agree, for the 18th and 19th verses, "And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these? say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in my hand," thus prove it: "Wilt thou not show us what thou meanest by these?" The Holy Spirit then tells him plainly that the two sticks mean,—1st. Judah, and the children of Israel his companions; and, 2d. Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows. Thus far we cannot be mistaken. And, say you, the text itself proves it thus, and why call it an allegory? Because we have not yet got the meaning of Judah, Joseph and Ephraim; these must be understood as allegorical; for no one believes a moment that this can mean Judah, Joseph, and Ephraim literally; for they have all been dead many thousand years, and must arise from the dead, and all their companions, in order to be united in one kingdom on the mountains of Israel. See verse 22: "And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." Then, say you, Judah must mean the two tribes, Judah and Benjamin, and Joseph and Ephraim must mean the ten tribes, and put them together and they will make the twelve tribes. Then, if Judah and Joseph stand for these tribes, I ask, who are their companions? For the text says, take thee one stick, and write upon it,

for Judah, and for the children of Israel his companions. It is very evident, then, that *Judah* and his *companions* cannot mean the same things; for he tells us plainly what *companions* mean, "the children of Israel;" these are companions with Judah. Therefore Judah cannot mean the two tribes, for they are the children of Israel. And the same argument will apply to Joseph and Ephraim, and all the house of Israel his companions. Here we have another difficulty: first, the children of Israel are put with Judah; this would include the ten tribes, as well as the two; for they were called the children of Israel in a special sense, while the two tribes were called Jews, and are so called to the present day.

Again, they are to be put together and become one kingdom, "and David my servant," saith the Lord, "shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them." This does not look like unbelief. Paul tells us, Rom. xi. 23, "If they abide not in unbelief, they shall be graffed in," with the Gentiles; "for God is able to graff them in again." Yet our context tells us in 25—27, "And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they, and their children, and their children's children, forever: and my servant David shall be their prince forever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people." How can these things be? They are to dwell in the land given to Jacob, they, and their children, and children's children, forever, and David is to be their prince forever, and God is to be their God, and they are to be his people, with his sanctuary in the midst of them for evermore. And all this in a state of unbelief; for *if they believe,* they are graffed in with the Gentiles,

where there is neither Jew nor Gentile, but all one in Christ Jesus. And without faith it is impossible to please God: yet the two tribes of the Jews, and the ten tribes of Israel, are to enjoy all these blessings for evermore, in their own land on the mountains of Israel, before the new heavens and new earth—before Christ shall come—before the resurrection of the dead! How, I ask, can the whole house of Israel be there? How can David be there? No more defiled with idols, nor detestable things, nor transgressions? "Saved out of all their dwelling-places wherein they have sinned;" and yet saved in Judea, the very dwelling-place where they committed the great sin of murdering their own Messiah, the son and Lord of David their prince forever! How can these things be? I answer, they cannot be, and understand these two sticks to be the two tribes of the Jews and the ten tribes of Israel only; for this view of the scripture, (and I mean to speak with reverence of that blessed book,) would contain palpable contradictions.

But, in my humble opinion, these two sticks represent the two covenants, or two dispensations, called the Law and the Gospel. These are called two separate kingdoms. One is called the "kingdom of Israel." This is represented by Judah; for it is said of him, "The sceptre (or rod) shall not depart from Judah, nor a lawgiver between his feet, until Shiloh come; and unto him shall the gathering of the people be." What gathering of the people? The union of the two kingdoms, and the final gathering of the true Israel of God from all nations, the elect from the four winds of heaven. The other kingdom is called the gospel kingdom, or "kingdom of heaven." This is clearly represented by Joseph; for of him it is said, Gen. xlviii. 24, "His bow (or stick) abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel;") meaning Christ, the shepherd spoken of in our context; and the stone means the same gospel kingdom, which Daniel tells us will become a great mountain

and fill the whole earth;—and, in our context, it is the same kingdom of which David (meaning Christ) will be our king forever. Hear further: "Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above," (these certainly look like gospel blessings,) "blessings of the deep that lieth under," (yes, Christ says, "Blessed are the meek, for they shall inherit the earth,") "blessings of the breast and of the womb." Again, Christ says, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." I will here remark, that the same blessings which Jacob gave to Joseph are in substance repeated to Ezekiel, and afterwards promised by Christ to gospel penitents. Also, let me turn your attention to Moses' blessing Joseph, Deut. xxxiii. 13—17: "And of Joseph he said, Blessed of the LORD be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him who was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth; and they are the ten thousands of Ephraim, and they are the thousands of Manasseh." Here we have the gospel blessings again brought to view, in Moses' prophetic blessing of Joseph; all things in heaven and in earth are given into his hands, or placed upon his head. This reminds us of the blessings of Christ, Eph. i. 10, "That in the dispensation of the fulness of times, he might gather in one (kingdom) all things in Christ, both *which are in heaven* and which are on earth; *even in him.*" How exactly do these blessings agree:

Joseph pushes the people together to the ends of the earth; Christ gathers them in the fulness of time at the end of this dispensation.

This is sufficient for my purpose, to show that Joseph is a lively type of Christ, and that in Christ both sticks would be united, and Judah's rod (or stick) swallowed up in the Shiloh when he should come; and then there would be but one stick unto the ends of the earth, and then would our spiritual Joseph push the people together, and to him would the gathering of the people be. "And I will make them one nation, in the land upon the mountains of Israel; and one king shall be king to them all." This king can be no less than our spiritual Joseph, and his kingdom was typified in the stick of Joseph, as Jacob said in his blessing of Joseph, "From thence is the shepherd, the stone of Israel." But you will ask, Why is Joseph's stick in the hand of Ephraim? I will answer you: Joseph's stick, or kingdom, was not yet made manifest, neither could it be while Judah's was yet standing;—as says Paul, Heb. ix. 8—15, Christ must first come, the mediator of the new testament, before the old could be done away, or immerged into the new. Therefore, when Ezekiel gave this prophecy, Ephraim was broken, and was not a people. See Isa. vii. 8. This was about 742 years before Christ, and Ezekiel's prophecy was given only 587, being almost a hundred years after Ephraim was no more a people. Of course, he was a fit type of the gospel church, who were not a people until Jesus came and took the stick of Joseph out of the hand of Ephraim, which then were not a people, and constituted a new covenant people, and made them sons and daughters of God. He then brake off all the dead branches from Judah's stick, and with the living branches under the old covenant, called in our text "the children of Israel his companions," he called in the Gentiles, which were not a people. Like Ephraim, they were scattered over the whole earth, *in* all the kingdoms of the world; the moths had *eaten them*, Hos. v. 12; they were unaccustomed to *the yoke*, Jer. xxxi. 18. "Ephraim has mixed him-

self among the people; he is a cake not turned," says Hosea, vii. 8. That is, he is yet among the people, the Gentiles; they have not repented, they are not accustomed to the yoke, (the Jewish laws.) See Hos. viii. 12: "I have written unto him the great things of my law, but they were counted as a strange thing." Ephraim is a type, then, of the state of the Gentiles, when Christ came, and called in the believers among the Gentiles, immersed them into one body both Jew and Gentile, and they became one in his hand, that is, one kingdom, and both together constituted the whole house of Israel; that is, the seed of Christ, the companions of the spiritual Joseph. Hos. i. 9—11, has reference to this very thing of which I have been speaking, when he says, "Then said God, call his name Loammi, (not my people;) for ye are not my people, and I will not be your God." That is, "They are not all Israel which are of Israel; neither, because they are the seed of Abraham, are they all children; but in Isaac shall thy seed be called." See Rom. ix. 6—27. You will there see Paul uses the same arguments as I have used, and for the same purpose, to show the union of the spiritual seed of Judah and Joseph, and who are the true Israel of God. But we will return to Hosea, 10th verse: "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place (Jerusalem) where it was said unto them, (Gentiles,) ye are not my people, there it shall be said unto them, (Gentiles,) ye are the sons of the living God;" at Jerusalem united with the stick of Judah, "it will be said," &c. "Then (at that time) shall the children of Judah (meaning the companions of Judah) and the children of Israel (the companions of spiritual Joseph, now called sons of God) be gathered together, (united into one stick, one government,) and appoint themselves one head, (Christ, for he is head over all things to the church,) and they shall come up out of the land, (out of all nations;) for great shall be the day of Jezreel," (the

meaning of which is, *the seed of God.*) I pray you, my brethren, study this prophecy of Hosea with this view; understand Judah as being the representative of the Jewish kingdom, and Joseph and Ephraim as representatives of the gospel kingdom, and its state; and if you do not find harmony and light in it, and many other parts and prophecies in the Bible, I shall be not a little surprised.

I will bring one more proof that Ephraim represents the gospel kingdom among all nations. See Gen. xlviii. 16—20: "The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so, my father: for this is the first-born; put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh." You see when Jacob blessed the two sons of Joseph, he blessed Ephraim, the younger, above Manasseh, the elder: "he (Manasseh) also shall become a people, and he also shall be great; but truly his younger brother (Ephraim) shall be greater than he, and his seed shall become a fulness of nations." This is plain and positive proof that Ephraim would be called the head or representative of the gospel seed, which Paul calls the "fulness of the Gentiles," and which Jacob calls "fulness of nations." Paul says, "So all Israel shall be saved," that is, when *the fulness* of the Gentiles be come in. Our text *says,* "For Joseph, the stick of Ephraim, and for all

the house of Israel his companions." Here is the same *fulness*, the same *all*, and the same *Israel*, in one case as in the other.

II. I SHALL SHOW HOW AND WHEN THESE STICKS WERE UNITED.

They are united by Christ, are made one in his hand. John xi. 52: "And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad," evidently meaning Jews and Gentile believers. Again, John xvii. 22, 23: "And the glory which thou gavest me I have given them; that they may be one, even as we are one; I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me." Ezekiel says, verse 28, "And the heathen shall know that I the Lord do sanctify Israel." Again, see 1 Cor. xii. 12: "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, (one stick,) whether we be Jews or Gentiles, whether we be bond or free." See Eph. ii. 14—16: "For he (Christ) is our peace, who hath made both (Jew and Gentile believers) one, and hath broken down the middle wall of partition between us, (Jew and Gentile;) having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain (Jew and Gentile) one new man, (one stick,) so making peace;" that is, "Ephraim shall not envy Judah, nor Judah vex Ephraim."

In what manner are they made one? I answer, by being all born of one Spirit, having one Father and one mother. See Eph. ii. 18: "For through him we both (Jew and Gentile) have access by one Spirit unto the Father." The context says, verse 27, "I will be their God, and they shall be my people." John i. 13: "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God;" and, "except a man be born again, he cannot see the kingdom of God." Gal. iv. 26: "But Jeru-

salem which is above is free, which is the mother of us all," (Jew and Gentile.) Without this birth, we cannot possibly be called the people of God, and are not entitled to an heirship with Jesus Christ: and if we are born from above, then we, whether Jew or Gentile, are not looking for a Jerusalem which is in bondage with her children, but one from above which is free; for here we have no continuing city, but we look for a city whose builder and maker is God.

Again, they are to be made one nation, verse 22: "And I will make them one nation in the land upon the mountains of Israel." Was this true in the gospel? you may inquire. Christ says, Matt. xxi. 43, "Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruit thereof." If it was to be taken from the Jew, and given to another nation, of course, it would take away the promise of the land, as well as the kingdom of God, and the Jew, as a Jew, would have no more inheritance either in land or mountain, which means kingdom; and then being given to a nation bringing forth fruits, they would be, as Peter says, "a holy nation, a peculiar people." 1 Pet. ii. 9.

Again, they are to have one king: "And one king shall be king to them all," says Ezekiel. What says Zech. xiv. 9? "And the Lord shall be king over all the earth; in that day there shall be one Lord, and his name one." Christ taught us to pray, "Thy kingdom come," &c. Again Christ, when Pilate inquired of him if he was king of the Jews, answered, "Thou sayest." And at another time, when the multitude spread their garments in the way, and cried, saying, "Blessed be the king that cometh in the name of the Lord," Christ consented, and even gave encouragement thereto, denying not, but confessing he was king of the Jews: not of the literal Jews; for he has told us plainly that the kingdom of God is taken from them, and given to a *nation* bringing forth the fruits thereof. And Ezekiel further says, "And they shall be no more two nations,

neither shall they be divided into two kingdoms any more at all." Yet your judaizing teachers tell you that the Jews, as Jews, must be brought back into their own land, have their own old Jewish kingdom restored, their city, temple, temple worship, and David their king restored unto them. Well may we say unto the Jew, you do well to reject Jesus of Nazareth; for it is evident he has given his kingdom to believers in him, and your prophets tell you there shall be no more two kingdoms. So says the Jew, "We will wait for our own kingdom, which will, according to your own showing, be restored unto us;" and, "as there cannot be but *one* kingdom, your Nazarene must be an impostor; he has promised you Nazarenes a kingdom, which will be given unto us, and which will stand forever, as you yourselves confess and acknowledge. We think, then, we are safest, for we know our prophets to be true, and you own it. We know there can be but one kingdom, and *that you give to us*, and *that* kingdom will destroy all others and stand forever. Dan. ii. 44: 'And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.'"

Again, the subjects of this kingdom are to possess new hearts and be born of the Spirit. See Ezekiel xxxvi. 24—28: "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. And ye shall dwell in the land that I gave to *your fathers; and ye* shall be my people, and I will

be your God." Here we have the same gathering, the same people, the same land, the same cleansing, the same obedience of the same statutes and judgments, the same promise of his being their God and they being his people, together with the surety of a new heart and his Spirit within them, as we have in the chapter under consideration. Where is the difference between these promises and those given to the Gentile believers?

1. Are not Gentile believers promised all these things as much as the Jews?—are they not taken from among the heathen? John says, Rev. v. 9, "And has redeemed us to God out of every nation, kindred, tongue, and people."

2. Are not Gentile believers promised their own land for an inheritance? The apostle says, "They shall inherit all things." And Christ promises, "The meek shall inherit the earth."

3. Are not Gentile believers promised to be cleansed from idols as well as Jews? 1 Cor. xii. 2: "For ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led." 1 Thes. i. 9: "And how ye turned to God, from idols, to serve the living and true God."

4. Hath not God promised to give a new heart to Gentiles as well as Jews, and put his Spirit in them, write his laws there, be their God, and hath declared that they shall be his people? See Paul's arguments in the eighth chapter of Hebrews, verse 10: "For this is the covenant that I will make with the house of Israel, after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people."

5. Hath not God promised to raise up the tabernacle of David for the Gentile as well as the Jew? No, say you. If you will prove this, you will gain the point contended for. See Acts xv. 14—17: "Simeon hath declared how God at the first did visit *the Gentiles*, to take out of them a people for his *name*, (Israel.) And to this agree the prophets,"

says James, (and surely his commentary on the prophecies must, and will, take precedence of all the judaizing commentators of our times;) but hear James further: "As it is written, after this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up." For what purpose? James answers, "That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name (Israel) is called, saith the Lord, who doeth all these things."

Now let our teachers be silent, and learn the first rule of interpreting the prophecies concerning the building again the ruins of Jerusalem. This that the prophets declare, as James acknowledges, began to be done in the days of the apostles; yet who can pretend that Jerusalem, old literal Jerusalem, began to be builded again in the days of the apostles? And it remains as evident to the unbiassed mind, that the prophets allude to the gospel, and to a New Jerusalem, as it is that the sun ever shone.

Why is it, say you, that our good, holy, and great men, of the present day, are, as you say, so blinded? Do you set yourself up to be above them? By no means. I am not, nor are they, or you, anything but poor, frail, selfish mortals; but my Master is above all, and his word is true. And to read that word understandingly, we must all have the veil of Judaism taken away; or we shall most assuredly err from the truth. Are we yet to learn that God "takes the weak things of this world to confound the wise and mighty?"

And when I see our would-be-great men, boasting like a Goliah,* I think of David, my Master, and the smooth stone, and am content to leave the battle in the hands of him, "the Shepherd, the stone of Israel."

* See Dowling's Reply to Miller, page 155: "For I should think it about as rational to triumph for a victory over arguments like Mr. Miller's, as to boast of my strength for demolishing a paper castle."

Again, Ezekiel says, "And they all shall have one shepherd." Who shall all have one shepherd? I answer, the whole house of Israel, the two sticks, and their companions. And now we will let Christ tell us who they are. John x. 15, 16: "I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." Does not Christ mean the very same thing as Ezekiel? Christ calls them *folds*, Ezekiel calls them *sticks;* Christ unites them into one *fold*, Ezekiel into one *stick;* Christ calls them *sheep*, Ezekiel calls them the whole house of Israel. Christ plainly means Jews and Gentiles; then as plainly do we infer Jews and Gentiles in Ezekiel. Christ will, in process of time, unite all his sheep into the gospel kingdom, whether they be Jew or Gentile, bond or free. Then, as Paul tells us, Eph. iv. 4—6, "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Ezekiel says, "My tabernacle also shall be with them; yea, I will be their God, and they shall be my people." See Rev. xxi. 3—5: "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful."

Lastly. I will show when these things began to be fulfilled, and when they will be finished. They began when the unbelieving Jews were cut off, and the believing Gentiles began to be grafted in. It began when Jesus nailed the ceremonial law to his cross, and commanded the gospel to be preached in

all the world. It began when the old covenant vanished away, and the new covenant was established on better promises. Heb., chapters viii. and ix. It began when Judah's rod ended in the Shiloh, and the gospel ensign was unfurled to the Gentiles.

When will it be finished? When the great voice from heaven, from him that sat upon the throne, shall say, "IT IS DONE." Rev. xxi. 6. Yes, it will be completed when the angel, standing on the sea and on the land, shall lift his hand and swear, that time shall be no longer. Rev. x. 5 and 6. When the last Gentile who ever will be born again has received the Holy Spirit by regeneration, then will the last companion come in, and so all Israel shall be saved. Rom. xi. 25, 26. When Christ, who is our life, shall appear, and send his angels unto the four winds of heaven, and gather his elect home into the new heavens, new earth, and New Jerusalem;—then will heaven and earth, men and angels, Judah and Joseph, Ephraim and Manasseh, Jew and Gentile, all respond the great Amen, saying, "*It is done.*"

Now let me close with a few remarks. And first, to the Jew, let me say, Repent, believe on the dear Jesus of Nazareth, whom your fathers did crucify, or you will never be united with the stick of Joseph. There is no other way, there is no other name under heaven whereby you can be saved—rend the veil from your faces, the covenant which God made with your fathers, when he took them by the hand and led them out of Egypt. You have broken it, yes, in a thousand ways it is broken; you have seen it pass away like the morning cloud, or like the early dew —it is gone, and not a wreck of it is left behind. Where is the sceptre in Judah? Your father Jacob said "it should not depart from Judah until Shiloh come." You know it has departed, and by the same parity of reasoning you ought to know that the Messiah has come. Rend your veil, my brother, and look into this new covenant which God has made for the house of Judah, and the house of Israel, after *those days, i. e. after* the Shiloh came. Hear, I pray

you, the voice of him that spake from heaven, and is yet speaking, saying, "Repent, and be converted, every one of you; that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. And he shall send Jesus Christ, which before was preached unto you: whom the heavens must receive until the times of restitution of all things, which God has spoken by the mouth of all his holy prophets since the world began." And Ezekiel plainly tells you that you must observe his judgments and statutes and do them, in order to be grafted into the stick of Judah and Joseph united. Then let me entreat you to repent, believe on him who has come, in the time and manner your prophets have specified, and you will find rest to your souls. I am awfully afraid your veil will blind you, your Rabbis will deceive you. Our doctors and great men are flattering, and crying peace and safety when sudden destruction cometh. All, all, are combined to destroy the poor unbelieving Jew. Oh, Christian, awake to this subject! The Jews, that were the means of handing down these glorious promises to us Gentiles, are perishing by thousands, and none to lay it to heart. Ho, all ye that pass by, is this nothing to you? Will the priests pass by on one side, and the Levites on the other, and not one Samaritan to help the wounded, down-trodden Jew? I bless God there is a few, a little despised band of Samaritans, who look upon this subject in its proper light, in my humble opinion, who will do all in their power to give the Jew the midnight cry. Go on, my brethren, in the glorious cause; show the Jews and Gentiles their transgressions and danger. Let the trump give a certain sound—prepare to meet your God, Oh Israel! For he will come, and will not tarry. Then will his tabernacle be with men, then will he sanctify the whole house of Israel, then will he be our God, and we shall be his people, and his sanctuary shall be in the midst of us for evermore. *Amen.*

LECTURE ON

THE TIMES AND ITS DUTIES.*

ROMANS xiii. 12.

The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light.

THE apostle in the context exhorts his Roman brethren to good works, to a holy life in conformity with the law,—the royal law, which teaches us to love God with all our heart, and our neighbor as ourselves. He then gives the text as one of the most prominent reasons why we should conform to the requisitions of the law: because the *night* is far spent, and the *day* is at hand.

I shall, therefore, in explaining the text,

I. SHOW WHAT THE APOSTLE MEANS BY "NIGHT AND DAY."

II. SHOW THE PROPRIETY OF HIS ADMONITION, "CAST OFF THE WORKS OF DARKNESS."

III. ATTEND TO HIS EXHORTATION, "LET US PUT ON THE ARMOR OF LIGHT."

I. EXPLAIN THE TERMS NIGHT AND DAY.

Night and day are used in this passage to illus-

* The three following lectures on "*The Times*," "*The Truth*," and "*Visions of Ezekiel*," were written some years ago; and are but *sketches* of the subjects on which they treat. The author had neither time nor health to re-write them. And although the manner and style of them are not as good as the author and editor would desire; yet they contain so much plain, old-fashioned truth, that we have concluded to give them to the public, in the expectation that they will exert a salutary influence. ED.

trate a moral or spiritual idea, which the apostle wished to communicate to his brethren at Rome, and through them to us. 1. *Night*, in the natural world, is that portion of time in which the face of the natural sun is hid from us, or that part of our earth on which we dwell, in accordance with certain infallible laws of nature, such as light and the vivifying influence of the sun, or the revolution of our earth upon its axis. 2. *Night* in the moral world is like night in the natural. God is the fountain of all light, life, and holiness, and without his vivifying influence we are left to grope our way in moral darkness. We cannot see things clearly, but we stumble upon the dark mountains of infidelity and doubt. This great Sun of light, life, and holiness, is governed by as immutable laws as the natural sun, yes, and ten thousand times stronger, and more stable; because natural laws may change, "heaven and earth may pass away," but not one jot or tittle of his word or law shall ever fail. One of these unchangeable laws is, that God cannot look upon sin with the least allowance. Witness the withdrawal of his countenance from Adam in the garden when he sinned, and the beginning of the night spoken of in our text. Adam, like the natural world, turned from God, and all was darkness. He broke the holy law—"thou shalt not sin," and he and all his posterity became involved in a moral night, with only now and then some glimmering star, some Abel, Enoch, Noah, some patriarchs and prophets—or a changing moon, the church, to shed a glimmer upon this moral night, that may haply lead us to a blessed hope of the glorious appearing of the Son of Man. The ancient prophets and apostles all prophesied of the glory that should follow; these were stars in the night of moral darkness. The church, which Christ in his flesh set up in the world, has sometimes, like the moon at its stated seasons, shown her full round face, and has given strong evidence that there was a *sun*, although hid from the immediate view of the world, and that *she looked*, by faith at least, upon the glorious Sun

of Righteousness. At other times she has been veiled in a cloud or smoke of error, which rose from the bottomless pit. Sometimes she has been made gory by the persecutions which have assailed her; for the faithful have waded through trials, changes, afflictions, and death. Yet one thing have they all shown by these things, that this is not their continuing city; but that they seek one to come, whose builder and maker is God. But the apostle says in our text that this *night* (of moral darkness) is far spent, and the day is at hand; which brings us to consider,

Second, what we may understand the apostle as meaning by *Day*. Natural day flows immediately from light, or the great luminary of the heavens, the sun. Just so the moral day. Wherever God by his immediate presence dwells, and light, life and righteousness are enjoyed, there is *day*. The gospel is sometimes compared to the sun and light, and where and when that is enjoyed, it is sometimes called *day*, as in Zech. xiv. 7, 8. Ps. xcv. 7: "To-day, if you will hear his voice, harden not your hearts." Heb. iii. 7.

But that the apostle did not mean this gospel day, is evident from the text immediately preceding: "*For now is our salvation nearer than when we believed.*" *For the night is far spent*, &c.; strongly expressing it to be future. Now if it meant the gospel day, why did the apostle call the time in which he wrote *night?* Surely if ever the gospel shined in our world, it was in the apostles' days. Then, before the antichristian beast, and the smoke out of the bottomless pit, arose on the earth, and darkened the sun, and filled the world with corrupt sentiments, and the minds of men with heretical principles, before the obnoxious vapors of the doctrine of devils filled the moral *air*, and the moon was turned to blood, and the stars fell to the earth, this day must have been, or we must look for it in the future.

That the apostle does not mean the gospel day, is evident, also, from the fact that he gives instructions

to the Roman Christians how to obtain the gospel armor, which was to be as light to them during this night of moral darkness; for if it had been day, their armor of light would be of no more use than a candle at noon.

Again. The day spoken of cannot mean death; for death is nowhere in scripture called *day*, but the reverse. "The night cometh, when no man can work." John ix. 4. Then I know not what day the apostle alludes to, unless he has reference to the great day when "Christ shall come in the clouds of heaven with power and great glory." That this day is what the apostle meant, is evident,—1. Because it is a day of salvation, as he says in the context—"For now is our salvation nearer than when we believed," and "he comes the second time without sin unto salvation." Again, "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." "To the end he may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." It is evident that he means this day, also, because the Sun of Righteousness will then live and dwell on the earth, and he shall be the light thereof. See Mal. iv. 2: "But unto you that fear my name, shall the Sun of Righteousness arise with healing in his wings, and ye shall go forth and grow up as calves in the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day that I shall do this, saith the Lord of hosts." Again, in Psalm lxviii. 18: "Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men, yea, for the rebellious also, that the Lord God might dwell among them." Zech. ii. 10: "Sing and rejoice, O daughter of Zion: for lo, I come, and I will dwell in the midst of thee, saith the Lord, and many nations shall be joined to the Lord in that *day*, and shall be my people: and I will dwell in the midst of thee." Again, Rev. xxi. 3: "And I heard a great voice out of heaven, saying, Behold, the

tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." This is the *day*, my brethren, which the apostle Paul alludes to in our text; and if he could say eighteen hundred years ago, "The night is far spent, the day is at hand," surely, my brethren, we may say now he standeth at the door. And I do most solemnly believe that the day of the Lord is near, yes, very near. "Let us therefore cast off the works of darkness." This brings us to our second head,—to show,

II. THE PROPRIETY OF THE ADMONITION, "CAST OFF THE WORKS OF DARKNESS."

What then is meant by works of darkness? In the first place, it is an abhorrence of light, for fear our sins will be brought to light or made manifest. "We love darkness rather than light, because our deeds are evil." These characters may be known by their anxiety to destroy the main principles of the word of God. Sin, in their view, is nothing more than a misfortune; salvation is only the good deeds of man; Christ is only a man that set good examples; atonement is only the forgiveness of our Adamic sin; and punishment is only the evils of life! They always are very uneasy, and often angry, if future punishment is mentioned. And we may know they are wrong; "for anger rests only in the bosom of fools."

Again, there is another class who work the works of darkness. These are those who are ignorant of the righteousness of God, and go about (as the apostle says) to establish their own righteousness. These may be known by their complainings; nobody is right but themselves; they are always justifying their own ways and condemning others; they will ever be framing some plausible excuse for neglect of any duty, and condemning others for the merest trifle. They are strange characters. You may preach to them of their crimes, and they will give it to their neighbor; you may admonish them, and *they regard it not.* They are so completely shrouded

in their mantle of selfishness, that nothing makes any impression upon them. Preach law—they have kept it; preach gospel—they need it not; preach duty—they will throw in your face a host of excuses. Their coat of mail is like the hide of Leviathan, no arrow can pierce it, and I have thought that nothing but the trump of God will ever awake them. Well did Christ say to such characters, "O generation of vipers, how can you escape the damnation of hell?"

There is another class whom the apostle calls "worldly-minded sinners," who "work the works of darkness." These may be known by their anxiety for the world, and their disregard to all the means of salvation. Visit them, and their whole mind is on the world: they can talk freely and flippantly of their farms, their silver, their cattle, and sheep; but not one word about salvation. They can go into a long detail of their plans to gain property, but talk to them of the plan of salvation and it will be very insipid and dry. The week is spent in hoarding up treasures, and the Sabbath in counting their silver and casting their accounts. They never visit the house of God without some worldly motive in view. They search their accounts oftener than their Bibles; they study more how to obtain the world than eternal life. In one word, they are glued to the present evil world, and when the day shall come, they will, with the rich man, lift up their eyes, being in torment.

There is still another class, and they are those who seek for the honors of this world, more than to honor God, having men's persons in admiration. In their works of darkness you may discover them; they are deceitful, their words are smooth as oil, and with their lips they use deceit. They flatter but to destroy; they deceive but to betray; they pretend to be friendly to all, yet are friends only to themselves. They never talk plain or open-hearted, but always wound in private. There is no meanness which they will not stoop to do, to obtain their end. Solomon says, "He that knoweth and dissembleth with *his lips*, and layeth up deceit within him, when he

speaketh fair, believe him not, for there are seven abominations in his heart. Whose hatred is covered by deceit, his wickedness shall be showed before the whole congregation." "But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death." Rev. xxi. 8. If these things are so, then surely the apostle has done well to admonish us to "put off these works of darkness;"—and oh, my hearers, we should do well, yes, we should be wise, and that too for ourselves, to obey the injunction of the apostle, "for the *night* is far spent, the *day* is at hand, when every man's works will be tried so as by fire."

III. We will now examine the apostle's exhortation, "Let us put on the armor of light."

The Christian in this night of darkness and error is compared to a soldier on guard in the night, and in time of war; and how apt and instructing is the allusion. In the night, on guard, a soldier must have his armor all on; he must not lie down; he must keep awake, not sleep, stand at his post; he must watch the approach of the enemy, hail the approach of a friend, understand the use of his armor, have in readiness the watchwords of the camp; and he will watch for the dawn of the morning with as much anxiety as a bride for the return of the bridegroom. Just so with a Christian in this night of moral darkness. He is called to watch, and to have on the armor of light. He must stand up, and having done all, must stand. He too must keep awake, as says the prophet, Isa. li. 17: "Awake, awake, stand up, O Jerusalem." He must not sleep, as Paul says, 1 Thes. v. 6: "Therefore let us not sleep as do others, but let us watch and be sober." He must watch his enemies, both outward and inward; he must hail and rejoice over one sinner that repenteth; he must learn and understand the use of his spiritual armor; he must be ready with the word at all times, so that he *may give the reason* of his hope with meekness and

fear. And if he is a good soldier in Christ, he will watch for the dawn of the morning when the Captain of his salvation shall come the second time without sin unto salvation; when his enemies will all be slain, and the shout of victory be heard by all the righteous dead, and the last loud blast of the trump of God shall proclaim universal peace in the kingdom of Christ.

Then how happy will that soldier of the cross be, whom, when his Lord comes, he shall find with his whole armor of light on. So doing, "stand, therefore, having your loins girt about with truth." The truth will make you free. It will strengthen you to combat error; it is all-powerful, for God is truth; and he hath all power in heaven and earth. You will never be afraid that your cause will not prevail; for truth is mighty and will prevail. You will never want to use carnal weapons, for the holiness of truth will forbid the thought. And that man who resorts to carnal weapons to support his cause, may depend upon it he is not on *truth*. "And having on the breastplate of righteousness." This, too, is the armor of God prepared for us by Christ himself. This righteousness will give us confidence, that we shall not be afraid to front all enemies, even death itself, knowing that in him and by his robe we shall be justified from all things wherein the law could not justify; for we, being weak in the flesh, could not justify ourselves by the works of the law, but Christ becoming the end of the law for righteousness to every one that believeth, we, therefore, may have confidence, who have fled for refuge, to lay hold on the hope set before us; and such need not be ashamed before him at his coming. "And your feet shod with the preparation of the gospel of peace." This teaches us that we must walk after the example of John, who prepared a people made ready for the Lord, and Christ, who fulfilled all righteousness. How necessary, my brethren, that our walk be found according to the examples of Christ and the apostles, that our feet

may be shod with the gospel of peace, that we may be ready to enter in through the gate into the city.

"Above all, taking the shield of faith, wherewith ye shall be able to quench the fiery darts of the wicked." This is an important part of the armor. *Faith* is able to carry us through all the trials of life. By faith we receive and enjoy all the rich promises of God. By faith we live upon his word, as the children of Israel lived on manna in the wilderness. By faith we please God; by faith we believe in the day spoken of in our text; and through faith we shall be able to subdue kingdoms, work righteousness, obtain promises, stop the mouths of lions, quench the violence of fire; in one word, come off conquerors through him who hath loved us.

"And take the helmet of salvation." This is our hope, and the evidence of this only can be obtained by our diligence in the calling, and by our love for the Author of our salvation. How do we know that we are in a state of salvation? Answer. By our hope. And how do we know our hope is a good one? By its being founded on the grace of God, and not on our works. Then the speaker, say you, has contradicted himself, for he has just told us that hope was obtained by our diligence, and that part suited his belief exactly. You have mistaken me; I did not say our hope was obtained by our diligence; but the evidence of its being a good one. Will not smoke ascend, and will not water run down? If you have a good hope, you have a good heart, and from that heart will proceed good fruits.

Again; "The sword of the Spirit, which is the word of God." This, being our only rule of life, and the only means of trying the Spirit, may be truly compared to a sword, for it cuts off all false rules, doctrines, spirits, and leaves nothing but "thus saith the Lord." And here, again, we may try ourselves: In every trial do we fly to the word of God for direction? Do we square our lives by its rules? Is this word our law-book, our director? And, like David, *can we say, "How* love I thy law?"

"Praying always with all prayer, and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." These constitute the whole armor of light, or of God, as the apostle calls it in Eph. vi. 13. Here again is another rule to try ourselves by. Is prayer a solemn, an interesting, and soul-reviving duty? Do we in trials, in afflictions, in joy and sorrow, in light and darkness, in coldness and warmth, find peace, comfort, consolation, and reconciliation in this duty? Or do we pray to be seen of men, or to stop the gnawings of a guilty conscience; or do we neglect this weapon altogether? Let God and our own consciences decide—and let us decide quickly, and justly—for the "day is at hand which will try every man's work, whether it be good or evil."—"Let us, then, put on the whole armor of light."

IMPROVEMENT.

1. By our subject we learn that the night of sin, error, darkness, and every evil work, is almost spent.

2. The day is near when all these things will be brought to light, and every evil work will receive a just recompense of reward.

3. We are admonished to cast off the works of darkness. And,

4. We are exhorted to put on the armor of light.

LECTURE ON

WHAT IS TRUTH?

JOHN xviii. 38.

Pilate saith unto him, What is Truth?

In this question by Pilate, we have the same thing presented which all mankind are professedly seeking after; yet with as little desire, perhaps, to know, believe, or practise the truth, as the individual who asked the question.

Pilate was noted for his depravity, wickedness, and crime; and when he had asked the question, went out, without waiting for a reply, and did that which he knew was wickedly wrong. For he said to the Jews, "*I find in him no fault at all;*" and yet he released unto them a murderer, and took Jesus and scourged him, crowned him with thorns, mocked and smote him, and said unto the Jews, "*Take ye him and crucify him, for I find no fault in him.*" Just so at the present day: we find many inquirers after truth, but few who are willing to hear, and fewer still who are willing to practise it.

I. I shall, in this discourse, endeavor to show some things that are true; although in this question a field is open which neither you or I could fully explore, even with the talents of the highest seraph, or the ability of an elect angel. Yet, by divine permission,

we may look within the door, and see so much, and only so much, as Christ came to witness unto us. For he says, "*For this cause came I into the world, that I should bear witness unto the truth.*" We may, then, safely inquire, "*What is truth?*"

1. God is true. This may be known by his works. Look into yourselves; see the order of your bodily system, the flow of blood, the heaving of the lungs; see, too, the activity of thought, the affections of the soul, the acuteness of feeling; every department of the mind, every function of the body acting in unison with its fellow; no jarring, while in health, but every motion and emotion *true* to the original cause as the needle to the pole. Can these laws by which we are governed in the body be thus *true*, and He who created them be untrue? No.

Look at the vegetable world. See the regular system of all the plants of the earth, each springing forth in its season, growing, budding, blossoming, bearing fruit, yielding its seed after its kind, and each seed containing elements of further increase, and so on, until figures would fail to multiply the number of likes contained in every seed. All *true* to the laws of the vegetable world—can this be true, and He who clothes the field with its verdure not be *true?* Never.

Look again at the heavens. See the systems of the planetary world. See suns innumerable, each the centre of a system, and all the planets moving in their respective orbits around these suns, keeping their proper distances, observing regular times, and so true that revolutions unnumbered may pass off without the variation of a moment. Do not all these things show that He who spake them into existence must be truth?

When, in short, we view the regular laws of nature, and behold all things, both animate and inanimate, obeying those laws, and man, though a rebel, compelled to yield to them, so that he cannot by any physical force evade or nullify the acts of the Almighty, are we not irresistibly led to conclude, that God is *true—true* to himself, true to his own laws, true to

his own word and will, and that he does manifestly declare that he will be *true* in his moral government? This leads us to show,

II. THAT THE WORD OF GOD IS TRUTH.

That the Old and New Testaments are the word of God, is hardly a disputable point at the present day. Yet there are a *few* heaven-daring sceptics who do sneeringly insinuate that it is only the work of man. And we would not wish to deny that there are many, very many, who deny parts of the word, and by so doing nullify, or endeavor to nullify, so much as does not suit their carnal appetite or moral taste of things. Some do away the divinity of Christ, others the office or work of the Holy Spirit in regeneration, others the depravity of the natural heart; and so on, to the several other parts of the word. Some deny the historical, and some the prophetical; some dispute the doctrines, and some the precepts. But I am to show that the *word of God*, embraced in the Old and New Testaments, *is true*.

1. *It is true*, because those books give the only rational account of creation.

2. *It is true*, because they give the best code of laws in our world.

3. *It is true*. They tell of events to come with a certainty that silences all caviling.

4. *It is true*. They describe the character of man, the thoughts and intents of the heart.

5. *It is true*. There is a general harmony through the whole. In every page, in every book, we find the same important *pillars* of *truth*. We find the same God, the same Savior, the same Spirit, described. We see human character unfolded with entire harmony and truth; and the two opposite states of man, the righteous and the wicked, from Abel and Cain, down to the judgment of the great day, clearly brought to view. In every book we find the same promises to the one, and the same curses denounced upon the other. And, although these writers lived in different ages of the world, and about sixteen hundred years apart, from the first writer to the last;

although there were between forty and fifty of them, in every grade of life, from the king on his throne to the poor fisherman; yet their enemies have not been able to show any discrepancy, or disagreement, that is not easily reconciled.

These things show that God is the author of his word. "And holy men (from the king to the peasant) spake as they were moved upon by the Holy Spirit."

Again; the *historical* part of the word of God is true. All the contemporary profane historians agree in supporting some parts, and collectively prove the whole; and many monuments of antiquity, still standing, are an additional weight of testimony. The evidences of the flood, of the cities of the plain, of Babylon, Jerusalem, and the monuments of Egypt, all show that the writers lived in the several ages in which they professed to write; and if their writings had not been true, how easily would their enemies have detected them. And surely no one will pretend that the writers of the sacred books had no opposers. Had Moses none? See Egypt, then in her glory; see the Moabites, the Ammonites, Edomites, and all the nations of the land of Judea. Had Joshua, Samuel, David, no enemies? Yes; for there was war all the days of these writers. Had the prophets no enemies? Yes—in their own kings. See the history of Isaiah, Jeremiah, Ezekiel, and of all the smaller prophets. Would not the kings and rulers among the Jews have confuted the writings of these men, if it had been in their power, for they were all against them? Yes, yes. But God preserved his word; for it was *truth*.

In the apostles' days,—had they no enemies? There were Jews and Gentiles, all opposed to those wild fanatics and visionary fools, as they were called, who wrote the New Testament,—"to the Jews a stumbling-block, and to the Greeks foolishness." All the erudition and wisdom of the pagan government of Rome, that mistress of the world, embracing the most learned people in the whole earth, worshipping

in all manner of ways, having and professing to have a knowledge of all the gods many and lords many then known, and altars erected in every city and kingdom in their empire, with their gods and goddesses, priests and priestesses, kings, generals, heroes, soldiers, and people, all combined to destroy the *Bible;* and yet how vain was the attempt. It stood; "for truth is mighty and will prevail." The fishermen's Bible hath stood the shock.

Look at the infidels of France in modern times. A government which shook the kingdoms of Europe, and made Egypt and Asia quail, bent all her energy and power to destroy the Bible. Her learned men, her great men, her mighty men, did all that men could,—and what did they do? They opened the eyes of the world. For after three years and a half, during which time the Bible was a dead letter in France, anarchy, murder, and blood filled the kingdom with horror, terror, and dismay; so that the infidels and deists themselves prayed for the restoration of the christian religion—the precepts of the *Bible.* And the two witnesses, the Old and New Testaments, arose in a cloud, and have been sent to every nation, in every clime, and are now witnessing in every language.

By these events, the *truth* of the prophecies of the Bible has been tested. John, in Rev. xi. 5, 6, says, "*And if any man will hurt them, fire proceedeth out of their mouth and devoureth their enemies. And if any man will hurt them, he must in this manner be killed. These have power to shut heaven that it rain not in the days of their prophecy: and have power over waters* (people) *to turn them to blood, and to smite the earth with all plagues, as often as they will.*"

How truly were these texts fulfilled on infidel France! Where are her infidel writers? "*Devoured* and *slain*" in the same Revolution which they said would revolutionize the christian world and destroy the Bible. Where are the millions of deists who filled France in the days of her Revolution? And the *millions* more in every nation in Europe and

America? They are "turned to blood," or "smitten with a curse." There are but few left, and that "*remnant was affrighted, and gave glory to the God of heaven.*" Once, our cities, our villages and hamlets, were full of deists. But now, where are they? None, none, to raise their puny arm against the Lord and his Anointed.

But, my brethren, there is one more battle, and then the mystery of God will be finished. The enemies of truth have one weapon yet. They wield it now; they begin to shout the victory. It is to *pervert* the word of God, and *wrest* its meaning: to change the truth into a lie. This will be the last struggle. Here the enemies of the truth will fall to rise no more forever; for "*truth* is *mighty* and will *prevail.*" "*Which they that are unlearned and unstable wrest, as they do the other scriptures, unto their own destruction. Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ: to him be glory, both now and forever. Amen.*" So says Peter; and it is a solemn admonition to us, in this last day. Let us not pervert or wrest the scriptures from their own simple meaning. The word of God must be its own expositor. It is a chain of truth which cannot be broken without doing despite to the Spirit of God by whom it was indicted.

III. WHAT DOES THE WORD TEACH US?

1. It teaches that God is the Creator of all things, both which are in heaven and on earth. It teaches that we must be created anew in Christ Jesus: yet some say we create ourselves by good works.

2. It teaches that Jesus Christ is God manifest in the flesh: the mighty God, the everlasting Father. Yet some tell us he is but a man.

3. It teaches that the Holy Spirit is sent down from God, as a sanctifier and reprover, to lead our *minds* into truth, and to regenerate the heart. Yet *some* deny his office totally, and some in part.

4. The word teaches that we are *elected* according to the foreknowledge of God the Father. See 1 Pet. i. 2: "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied." And yet there are many, very many, who profess to be Christians, who deny this doctrine.

5. The word teaches that "we are kept by the mighty power of God through faith unto salvation. Yet some say we keep ourselves. "I give unto them eternal life, and they shall never perish." Yet some at this day say they can perish.

6. The Bible says the wicked shall be driven into hell, punished with everlasting destruction from the presence of the Lord, shall go away into everlasting punishment. Yet, say some, everlasting has an end. "But the *fearful* and *unbelieving*, and the *abominable*, and *murderers*, and *whoremongers*, and *sorcerers*, and *idolaters*, *and* ALL *liars*, *shall have their part in the lake which burneth with fire and brimstone*, *which is the second death*." And yet many say, you shall not surely die.

This is a fearful day, my brethren. It seems the devil has come down unto us, knowing that he hath but a short time. The *lo-heres* and *lo-theres* gather upon us thick as a cloud. Some pervert the *doctrine* of the gospel, and some the *precept;* some resist the power, and some pervert the ordinances. Let us, then, take heed unto the truth; for the truth shall make us free.

Let us often ask the question, "*What is truth?*" and let us be sure we believe, practise, and teach it. For what good will deception or false sentiments do us in the coming storm; when the fire of God's wrath will try every man's work, and when *truth* only will stand in the day of judgment? "Heaven and earth shall pass away: but not one jot or tittle of my word shall fail." "For the great day of his wrath is come, and who will be able to stand?"

AMEN.

LECTURE ON

THE VISIONS OF EZEKIEL.

EZEK. xii. 27.

Son of man, behold, they of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off.

EVER since man fell from the state of innocence and obedience in which he was created and placed in the garden of Eden, he has been prone to hide from God, and to cover iniquity in his bosom, rather than to confess his crimes and forsake his transgressions, as the law of gratitude would dictate, and the gospel of Jesus Christ require. When man sinned, all the malignant passions of the evil spirit entered the citadel of his heart, and reigned predominant over his soul.* *Hatred*, which like a goad urges him on to his own destruction, is ever rankling in his breast, and, mad with rage, he plunges forward like an angry horse in the day of battle, to trample under foot the Being he abhors, the law he dislikes, and even the offers of mercy and peace which he detests. *Malice* deliberately influencing his mind, like a deep flowing river, presses him onward to plot all kind of mischief against him whom he ought in his soul to admire and respect, and likewise against those who may love, or be loved, by the object of his malicious spite.†

This can only account for the ferocious persecu-

* *See* Eph. ii. 2. 2 Tim. ii. 26. † Rom. iii. 10—18. i. 29—32.

tion which has followed the people of God in all ages, and among all nations, from the days of Cain and Abel to the present time. If man had been only possessed of hatred without malice, he would not have persecuted, he would only have shunned the society of him he detested; but malice pursues the object with an untiring zeal, which will never yield, even in death itself. For in hell they lift up their eyes, (with a malicious spite against the throne, and him who sitteth upon it,) being in torment. Show me a *man*, or WOMAN if you please, who has malice against a neighbor, and I will show you one whose tongue will never tire, whose feet will never be weary. Neither the torrents nor the blasts, the rains nor the snows, darkness nor light, will ever prevent them from spreading their malicious lies, to injure their neighbor's character. They will visit the couch of the sick, or the bed of the dying, to whisper the often-told, malignant tale. They will put on the visage of sanctity itself, and visit the sanctuary of God, where holy men and women meet to praise and pray, in order to drop their poison into the ear of some unwary listener. They will creep into houses to lead captive silly women, as says the apostle. They will separate very friends—they will destroy the peace of families, the prosperity of Zion. Such are the servants of Satan.

Envy is another base and sordid passion of fallen man. How mean, how selfish, how despicable is that soul that looks with envy on those above it, that cannot be at ease when others are blessed, that rests only in the woes of others. Vexation and disappointment are the lot of its inheritance. "Envy," says Solomon, "is the rottenness of the bones." The envious man is his own tormentor. Job says "envy slayeth the silly one."

But *unbelief*, that worst of all sins, that final, soul-destroying sin, which makes man an infidel, and sinks him down to dwell in endless woe, where hope and joy, and every grace that gives to life a blessing, *are gone, forever* gone—which distrusts the word of

God given for the soul's salvation; discards the promises, although supported by the oath of God; and hinders the work of God, though Christ himself be engaged in it;—what shall we say of this climax of all sins?

Christ himself could not do many mighty works in his own country, and among his own kin, because of their unbelief. Unbelief caused the destruction of the Israelites in the wilderness; they did not rely on the word of God, his promises they rejected, his precepts despised, his providence disregarded, and murmured against his government; therefore they were consumed in the wilderness. Unbelief will eventually prove the condemnation of the wicked. For the unbelieving, says John, shall have thei part in the lake of fire and brimstone, which is the second death. This then, of all the evils of the human heart, brings most destructive consequences. For all that Christ has done for the salvation of sinful man cannot save an unbeliever, and all that God has done, by sending his Son, and revealing his will, his word, his grace, and proving the truth thereof by a cloud of incontestable witnesses, showing man his fallen state, his need of salvation, the certainty of condemnation, placing before him the highest motives to happiness and glory, presenting the most deplorable condition of the finally impenitent, exciting the rational mind to virtue and holiness by the promise of great and lasting rewards, threatening the incorrigible with just and heavy judgments here, and in the world to come eternal banishment from all good;—all this will not effect his salvation; the unbeliever is an unbeliever still. Nothing, no motives, no threatenings, no rewards can move him. He remains unchanged. Yet there is one way and one only by which the unbelieving heart can be changed. And blessed be the name of God, he alone was able to discover the way and execute the plan. Infinite knowledge could devise, and creative power could do *the* work. You must be born again—created in *Christ Jesus* unto good works. All other ways were

tried with the people to whom our text is addressed, "*the house of Israel.*" Their fathers had been called and separated from all the families of the earth, they had been preserved by miracles, and delivered from their powerful foes by the more powerful arm of the Almighty. They had been fed and clothed by the liberal hand of him who called them sons. He condescended to converse with some of them as a man converses with his friend, face to face. He wrote the constitution of their laws with his own finger on tables of stone. He gave his precepts to Moses, and sanctioned them on mount Sinai by his voice. He divided to Israel by lot, and appointed their portion in a land flowing with milk and honey. He drove his enemies before them, and gave them peace in all their borders. He established his ordinances among them, and his holiness filled their temple at Jerusalem. He promised them a Messiah in the seed of Abraham to sit upon the throne of David. Yet after all they were rebellious still, as the prophet says in the context.

With these preliminary remarks, I now come,

I. To ILLUSTRATE THE VISION; *the vision which they treated with so much neglect, and said it was yet "for many days to come, and he prophesieth of the times that are far off."*

The visions which Ezekiel had seen you will find in the first chapter of Ezekiel, and then again the eighth to the tenth inclusive. In these visions, which agree, are represented the glory of God in the revelation of the gospel, which would be revealed in Christ between the two cherubims, the Old and New Testaments; the setting up of the spiritual kingdom, and destruction of the Jewish hierarchy; the different situations or times in the gospel day, through which this kingdom would pass; and the completion of the same, and destruction of the world and all the abominations of the earth. It is very evident to those who will read these visions of Ezekiel, that the principal design of God was to warn the Jews of the *heavy judgments* which he was about to bring

upon their city and nation, for their gross sins, their dreadful abominations, and idolatrous departure from the living God, and through them also to warn us of our approaching danger, under similar circumstances. For what happened to them "happened unto them for ensamples, (or types,) and they are written for our admonition, on whom the end of the world is come," as saith the apostle, 1 Cor. x. 11.

The first and second chapters of Ezekiel give us the vision which he first saw. The four living creatures, having the faces of a lion, man, ox and eagle, are the same as John saw, Revelations fourth and fifth chapters, and, as we are there taught, are those who are redeemed out of every kindred, and tongue, and people, and nation, including the Gentiles as well as the Jews. The *lion* represents the church in the apostles' age, when they went forth bold as lions, preaching the gospel of Jesus Christ in all the world. The *ox* represents the church in a state of subjection and persecution, under the Roman emperors Nero, Domitian, and others, when they were delivered unto the slaughter and were made slaves by the Roman power. The face of a *man* denotes that state under which the church lived in the days of Constantine and his successors, when the kingdoms of the world, represented in prophecy by beasts, were more or less under the control of the church and her ambitious clergy, as beasts are under the rule of man; and when the church united with the state, and became haughty, imperious, and proud, like a man. The face of an *eagle* represents the church in the state when antichrist began to persecute and devour the true children of God, and her divine Master gave her two wings of an eagle, that she might fly unto the place in the wilderness, where she hath a place prepared of God, to be nourished 1260 days, or time, times and a half: thus giving us the four principal features of the church as she has appeared to the world since her establishment on the earth. *The wheels* denote the government of God. The *outer or* outside wheel is his general government with

the world, and the kingdoms thereof, in which the church now moves. The inner wheel is the government of God over his church while in this state, under the control or power of the kingdoms of the world, and shows us that God has a people, a remnant, in the world, children of the kingdom, invisible perhaps to us, but known unto God from the creation, as all his works were; "For we have this seal, the Lord knoweth them that are his." Yet they grow with the tares, and will grow with them, as our Savior said, until the harvest, or end of the world: when they, that is, his people, will be gathered from among all people, where they have been scattered during the dark and cloudy day of persecution, tribulation, and distress.

But God, rich in mercy towards those who believe, has by the prophets and apostles opened the door of his future dealings, so that we can look into the times yet to come, and discover some of that glory which his children will inherit at the revelation of Jesus Christ, to comfort and console those who believe, under their trials and afflictions, and to animate and excite those who are dilatory and negligent in his cause to more faithfulness and perseverance in the way.

Not only has our heavenly Father opened the doors of futurity to his children, but to those also who are yet in a state of nature, that they might believe. He has, by his word, by the mouth of his prophets, and by Jesus Christ and the apostles, taught them the awful destruction that awaits the finally impenitent. David says, "The wicked shall be turned into hell," Psalm ix. 17, and prays, "Let them go down quick into hell." lv. 15. Isaiah, speaking of the wicked worshippers of Babylon, says, "Yet thou shalt be brought down to hell." Isaiah xiv. 15. Christ says, "Fear him who is able to destroy both soul and body in hell." Matt. x. 28. Again, "How can ye escape the damnation of hell?" Matt. xxiii. 33.

In 2 Peter iii. 7: "But the heavens and the earth which are now, by the same word are kept in store,

reserved unto fire against the day of judgment and perdition of ungodly men." And "these shall go away into everlasting punishment." Matt. xxv. 46. "And they that have done evil unto the resurrection of damnation." John v. 29. Surely God could not have talked more plainly; and, indeed, what language could have been used, so that wicked men would not have perverted and wrested it? They themselves cannot give us any language which would have expressed the idea to their satisfaction. Peter says, "Which they that are unlearned and unstable wrest, as they do also the other scriptures, to their own destruction. Ye, therefore, brethren, seeing that ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." 2 Peter iii. 16, 17.

I have endeavored to show you some of the things which God has revealed to his servants the prophets in visions; and it now remains for me to show some of those excuses which the Jews made, to evade the force and truth of Ezekiel's prophecy.

II. I SHALL SHOW THAT PEOPLE AT THE PRESENT DAY ARE MAKING THE SAME EXCUSES AND PLEAS AS THEN.

1. The Jews said "the vision was for many days to come." You will readily see why they put off the vision for many days. It was that they might have more time to accomplish their own wicked purposes, to execute their own avaricious plans. They were engaged, in Ezekiel's days, in idolatry to an alarming degree. The people were embracing some of the most dangerous errors that ever crept into the Jewish church. It had become very fashionable to be prophets, or teachers. Whether this was because such persons received great salaries, or because their trade was called honorable, or because it was an easy life, and they were too indolent to get a living by labor, we may not be able exactly to tell. But some things we can tell: Ezekiel has recorded them. They are *compared* to foxes. Ezek. xiii. 4: "O Israel, thy *prophets* are like foxes in the deserts." They were

cunning, sly, and deceitful. They were too indolent to study the word of God, and bring out things new and old; therefore they prophesied out of their own hearts, or stole, perhaps, the writings of others, as the Lord accuses them in the 2d and 3d verses. In the 5th verse, "Ye have not gone up into the gap, neither made up the hedge for the house of Israel." When trials came into the church and breaches were made in her walls, they fled and left the people of God in affliction, and did not, by their instruction, prepare them "to stand in the battle, in the day of the Lord." They preached or prophesied that which was not in the word of God. See chapter xiii. 6 to 8. They prophesied that which suited the carnal ear, always ready to cry peace, even where the Lord had not spoken peace. See verse 10. Read Ezekiel xiii. 19 to the end. They conspired together, like a roaring lion ravening for the prey. They devoured souls, and hunted for treasures and precious things; they caused many to mourn among the people of God. They violated the law of God, and polluted holy things, by making no difference between the clean and unclean. They shed blood and destroyed souls to get dishonest gain. They daubed with untempered mortar, and formed creeds and ceremonies which God had not commanded. They fed themselves on the fat of the land, and clothed themselves with the finest wool; but the flock they did not feed. The diseased they did not strengthen, neither healed that which was sick. They bound not up the broken in heart, nor brought back the wandering. They sought not for those which were lost; but with force and cruelty they ruled over them. See Ezek. xxii. 25 to 29, and xxxiv. 1 to 6, inclusive.

The prophet Isaiah, in describing the same characters, says, "His watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs, which can never have enough, and they are shepherds that cannot understand. They

all look to their own way, every one for his gain from his quarter." Isa. lvi. 10 and 11.

If any man, pretending to be a preacher of the gospel, at this day, should preach to us in as plain and forcible a manner as Ezekiel did to the prophets of his time, should we be apt to apply the word so preached to ourselves? No. Perhaps we should say,—he is prophesying of many days yet to come, or of times that are afar off.

2. The people in that day were guilty, as God by Ezekiel charges them, of setting up idols in their hearts, and putting the stumbling-block of their iniquity before their face. See Ezekiel xiv. 3.

The idols which they set up in their hearts were these very prophets which Ezekiel had before described; for, instead of searching the word of God for their faith and practice, they set up their false prophets as their lawgivers, and their construction of the word as their best rule. These were their stumbling-blocks which the children of Israel stumbled over into iniquity, and instead of going to God to inquire of him concerning their principles and duty, they go to these false prophets to inquire; and God says he will suffer them to be deluded, and prophet and people will be caught in a net together of their own making.

3. They had rebelled against the Lord, and were stiff-hearted; they kept not his statutes, and despised his judgments; they regarded not his commands, and kept not the holy Sabbath. They changed the ordinances of his house, and committed whoredom by their communion with idols. They defiled the sanctuary of God, by admitting the profane and unclean within the sacred place. They set up altars in every high place, and did not humble themselves before God. They were proud and haughty of spirit, and regarded not the wants of the poor and needy. They had much respect for those of high birth, while the low and base-born were treated with total neglect. For the proverb, "Because the fathers have

eaten sour grapes, the children's teeth are set on edge," had been much used in Israel at that day.

4. They had got to themselves itching ears, being more pleased with the musical voice of their teachers than with the truth. They looked more for an *orator* than they did for a true prophet. Eze. xxxiii. 30—32. Yes. The Lord says to Ezekiel, "The children of thy people still are talking against thee, by the walls and in the doors of their houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth of the Lord; and they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice and can play well on an instrument; for they hear thy words, but they do them not." These are some of the abominations of the children of Israel, and for these things Ezekiel was sent to them, and was commanded to denounce sore and heavy judgments upon them, to wit, pestilence, famine, war, and captivity. And what was the effect? Why, all the effect it had was to make them say, "*The vision he seeth is for many days to come, and he prophesieth of the times that are far off.*" They dare not deny the vision itself, for this would have been too barefaced, or perhaps Ezekiel had given them too much evidence of his being a true prophet. Yet they could avoid the conclusion, the evil consequences, as they vainly thought, or could excuse themselves from repenting then, for he prophesied of times that are afar off, say they; and perhaps some of them might have fixed on 2428 years afterward for these judgments to be poured out upon the world, which would bring it down to the very day in which we live. I shall now show,

III. THAT THE PROPHECY OF EZEKIEL APPLIES TO US IN THIS DAY AS WELL AS TO THE JEWS.

Men in all ages of the world are, and have been,

the same. The natural man among the Jews was governed by the same selfish, worldly, unholy principles, as the natural man among the Gentiles. And the spiritual man among them was led by the same Spirit, governed by the same principle of love to God and love for his fellows, as you, my brethren, if you are what you profess to be. Therefore, there can be no reason shown why God will not deal with us as with them, under similar circumstances. For the scripture is of no private interpretation, but is given as a rule for all.

The same promises that were given to believing Abraham, are also given to a believer now; only we live nearer the consummation of the promise than our father Abraham did. It is the same river of life, on the banks of which we live, that issued, ankle deep, from the garden of Eden, in the days of our first parents; only we can swim in it. It is the same gospel that was given to Adam in the promise of the "seed of the woman," as we enjoy in the revelation of Jesus Christ our Savior; only we live in a more brilliant display of that gospel. And the same law which Adam our head broke, we his children have broken, though under more aggravating circumstances. The same curse denounced against Adam for sin, has been poured upon us to this day; only in a greater degree, because we sin against greater light. Then, can there be a reasonable argument produced, why the woes denounced against Israel may not, eventually, be poured upon us, for like offences? No. God is the same, his justice is the same, his mercy, his long-suffering is the same; therefore the sons of Jacob are not consumed.

And one thing more—men make the same excuses, the same pleas, now as in the days of Ezekiel. Tell them of the judgments of God being poured out upon those that are hirelings in the church, those who feed themselves and not the flock; those who come in with sheep's clothing but inwardly are ravening *wolves;* those who preach smooth things, and cry *peace, peace,* when there is no peace; those who

change the ordinances of God's house and teach the doctrine of men; those who build up creeds and plaster them over with man's wisdom and reasoning,—and when you refer them to Ezekiel for proof, what will be their answer? The vision which he saw was fulfilled many days past, and the time that he prophesied of is far back.

The only difference between our excuse and that of the Jews, is—they cast the blame and judgments forward many days, upon us; and we throw it many days back, upon them. And thus we put off the evil day a great while yet to come, or place it on our fathers' shoulders a great way back. There is a sect calling themselves believers in the word of God, that originated in the garden of Eden, and have been laboring to convince men that there will be no judgment day. They tell you it was past a long while ago, and therefore they cry peace; but let one of their fellow-creatures owe them a trifling sum, say one hundred pence, if you please, and if he is unable or unwilling to pay, they are as fond of a day of judgment as other men. They claim that which they deny to God, the right to judge the world in righteousness by that man whom he hath appointed, even Jesus Christ.

Again; if we show that God has appointed a day in which he will judge the world, and refer to the prophets as proof; if by the most simple and plain testimony we point out the time when that day will take place, what will be the common reply? I ask not for the answer of infidels, but of those who pretend to believe in the word of God. They will tell you "that the vision which the prophet saw is for many days to come, and he prophesieth of the times that are far off."

Again. Tell men that they ought to repent and believe in God to the saving of their souls, and they will retort that there is time enough yet, there are many days to come; and so they will put far off the day of repentance. Tell them death may cut them off in an unexpected moment, and then it will be too

late to make preparation; and, like the Jews, they will answer you that death "is for many days to come," and "the time is far off."

But propose to men any worldly advantage, any gratification of their carnal desires, and they are all anxiety to obtain it; nothing will prevent their pursuing the object with indefatigable industry. Rain or snow, cold or wet, naked or clothed, they press towards their object; they will go without sleep or refreshment to obtain this or that gratification.

But present to them eternal riches laid up in heaven for the willing and obedient, and call on them to perform any of the duties God requires of them, and they are ready with a host of excuses. Ask them to go to the sanctuary. *It looks like rain.* Ask them to go to the prayer meeting. *They have no time.* Ask them to come to the conference room. *It is too dark.* Invite them to an assembly of saints. *They have no clothes fit to wear.* Tell them of a crucified Savior, *they are so dull.* Speak of the great supper which he has provided for them, *and they have no appetite.* Ask them if they know he is coming soon to receive them to himself. *We have paid no attention to that subject.* Ask them if they expect to enter into his rest? *We hope to.* What is the ground of your hope, my dear friend? If you love him not now, how can you expect to love him hereafter? If you can sacrifice nothing in this life, how can you expect to receive the benefits of that sacrifice which cost the Son of God a life of poverty, deprivation, and distress? which cost him groans and tears and blood in the garden? which cost him mockings, tauntings, and scourging in Pilate's judgment hall? which cost him sweat, and blood, and death on the cross? Think, my brethren, Oh! think of the passion of Christ; and if that will not move you to a more active and diligent life in his cause, then you may safely conclude you have no lot nor part in that glorious hope which he hath laid up for all those who *love his* appearing.

IMPROVEMENT.

1. We are taught by our subject that man is naturally prone to put far off the evil day, especially *death* and the *judgment* day.

2. We learn that those who make excuses, to exonerate themselves from their duties to God, ought to inquire if the same excuses prevent them from the active duties of the world.

3. We may conclude, that as the righteous judgments of God, threatened upon the Jews, were literally accomplished; so will they, and in an unexpected hour, overtake us.

4. We learn, my brother professors, that if our love is not as strong for Christ as for the world, we are wolves in sheep's clothing, and ought to be alarmed for our future state.

LECTURE ON

THE HARVEST OF THE WORLD.

REV. xiv. 16.

And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

THAT the word of God informs us of a harvest after the gospel day, or at the closing up of the gospel period, I think no one, who believes in the Scriptures, can deny. Here, then, I hope to meet my brethren of different sects on one common ground, while I attempt to explain the fourteenth chapter of Revelations. I shall inquire,

I. WHO IT IS THAT SAT ON THE CLOUD AND ORDERED THE EARTH TO BE REAPED.

II. SHOW THE SEVERAL FRUITS OF THE EARTH WHICH ARE GATHERED IN OR DESTROYED AT THE HARVEST, AND THE MANNER OF THE HARVEST.

I. THEN I AM TO SHOW WHO IT IS THAT SITS UPON THE CLOUD AND ORDERS THE HARVEST. It must be the Lord Jesus Christ. See verse 14: "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle."

The *first* description is "a white cloud." This is the same cloud as was seen when Christ was transfigured on the mount. Matt. xvii. 5: "While *he yet* spake, behold, a bright cloud overshadowed *them:* and behold a voice out of the cloud, which said,

This is my beloved Son, in whom I am well pleased; hear ye him." Which, according to Peter, denotes the glory of God. 2 Pet. i. 17: "For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased."

The *second* description is, "one sat like unto the Son of man." This agrees with Dan. vii. 13: "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him." Matt. xxvi. 64: "Jesus saith unto him, thou hast said: nevertheless, I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

The *third* description is, "having on his head a golden crown." Ps. xxi. 3: "For thou preventest him with the blessings of goodness; thou settest a crown of pure gold on his head." Heb. ii. 9: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man."

The *fourth* description is, "and in his hand a sharp sickle." Joel iii. 12, 13, 14: "Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision." In all these passages it is evident that by "Son of man" is meant the Lord Jesus Christ.

II. I SHALL SHOW WHAT IS MEANT BY THE HARVEST, THE SEVERAL FRUITS OF THE EARTH, AND THE MANNER OF GATHERING IN THE FRUITS, TOGETHER WITH THE DESTRUCTION OF THE VINE.

What is the meaning of the harvest? It has two plain meanings. One is the cutting off of life, the other is the end of the world. In our text it un-

doubtedly means the end of the world; for "the earth was reaped." What may we understand by the several fruits of the earth? 1. They are those precious seeds which are useful to God or man. The children of the promise are counted for the seed, that is, the children of faith. This is of two kinds,—the first fruits, which means small children, which are cut off by death in early life, being the first fruits to God and the Lamb. The second are those who are dead to sin, and made alive to holiness, through faith in the name of Jesus and the word of God; their end is eternal life, and they, in due time, or in the end of the world, are gathered into the garner of God. The last fruits, or the harvest of the *vine*, is the final destruction of the wicked from the earth, by death, or such sore and heavy judgments as God may appoint at the end of the world, to remove the wicked far from the earth, separate the goats from the sheep, the tares from the wheat, and destroy the curse from the earth.

The chapter of Revelation now under consideration, gives us a description of the harvest of the world in these *three* different ways. From the first to fifth verses inclusive, we have a description of the first fruits, i. e. children not arrived to the age of accountability. Rev. xiv. 1: "And I looked, and, lo, a Lamb stood on the mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads." We in this verse have an account of the whole number of infants saved by the number 144,000, it being a perfect or square, showing, in my opinion, that all those who die in infancy are saved; this having reference to the whole class, up to a certain age, best known to God. Verse 2: "And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps;" showing us the occupation of this happy class in heaven. Verse 3: "And they *sung* as it were a new song before the throne, and *before the* four beasts and the elders; and no man

could learn that song but the hundred and forty and four thousand, which were redeemed from the earth." This verse shows who they are, first, by the song which no man could learn—it is known only to infants: for man must sing redemption from actual transgression and sin; infants only from pollution and death, inherited from their first parent. The class that stood before the four beasts and the elders do not belong to them, and never did belong to the church on earth; for the "four beasts and four and twenty elders" constitute the whole body of the church on earth. See Rev. v. 8, 9. These "were redeemed from the earth," not through faith in them, nor have they "golden vials full of odors, which are prayers of saints." Verse 4: "These are they which were not defiled with women; for they are virgins." They did not sin after the similitude of Adam's transgression, for he was tempted of the woman, and did eat. "These are they which follow the Lamb whithersoever he goeth." They have followed him in death up to immortal glory, where they sing a song which you nor I, dear reader, can ever learn, for Jesus was their guardian, and took them home. "These were redeemed from among men." It does not say they were men; but "redeemed from among men," being the children of men, and "being the first fruits unto God and to the Lamb." They dropped into death, or were ripe in early life, like the first fruit under the law; they were given to Christ as a part of his reward for his death and sufferings. "Suffer little children to come unto me," says Christ; "for of such is the kingdom of heaven;" not like such, but "of such." Verse 5: "And in their mouth was found no guile;" never was any guile found there, "for they are without fault before the throne of God." Happy, happy infants! you never, never knowingly or wilfully disobeyed a holy God, or crucified or put to shame the blessed Child or Son of God. Weep no more, mothers; your infants are without fault before the throne of God. "Refrain thy voice from weeping, and thine eyes from tears; for thy work

shall be rewarded, saith the Lord; and they shall come again from the land of the enemy." What land, and what enemy? I answer, from the land of the graves, and the last enemy, death. "And there is hope in thine end, saith the Lord, that thy children shall come again to their own border." Jer. xxxi. 16, 17: "Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border." See to it, mothers, that you weep no more for your infants, but weep for yourselves; secure to yourselves that blessed hope which will secure an interest in the first resurrection, where the dead, small and great, shall stand before God. This will be the border of those who have hope in their end, and this will be the border of all infants, for they are blessed and holy, without fault before the throne of God. Ps. lxxxviii. 54: "And he brought them to the border of his sanctuary, even to this mountain, which his right hand had purchased." This is the border of the glorious sanctuary which God pitched and not man. These are harvested by death and brought into the garner in early life; not being wilful transgressors, they have no need of repentance, and they could not exercise faith. They are the first fruits of the harvest.

The second fruit. Rev. xiv. 6: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." In this verse we have an account how the *second* crop is harvested by the gospel, sent to those who dwell on the earth, to every nation, kindred, tongue and people, and those who hear and believe may and will be harvested for eternal life. Verse 7: "Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven,

and earth, and the sea, and the fountains of waters." This verse contains the new song, sung by those who are brought in by the gospel. Verse 8: "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." This verse shows the downfall of the papal power, or mystical Babylon, which was fulfilled in 1798, when she lost her power to rule over the kings of the earth. Rev. xvii. 18: "And the woman which thou sawest is that great city, which reigneth over the kings of the earth." The first angel in the 6th verse represents the sending out of missionaries and Bibles into every part of the world, which began about 1798. The second angel is the messenger of God, denouncing the judgments of God upon mystical Babylon. Verse 9: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,"—the third angel, which follows the others, is the same as the "midnight cry," giving due notice to the world of the near approach of the judgment day. He has already sounded the alarm, "saying with a loud voice." This has sounded from every part of God's moral vineyard; some in Asia, many in Europe, and multitudes in America, are now sounding the alarm to the world given in verses 10 and 11: "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." These verses describe the same events as the last vial of God's wrath, and the scene which will take place at the coming of the Lord Jesus, with all his saints, taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ, who shall be punished

with everlasting destruction from the presence of the Lord. Why start so, my Universal brother? What aileth thee? You used a *bad word*. What word, my dear sir? *Everlasting destruction*. Is it not scripture? Yes. But God doth not mean what he says. Ah! ah! my brother, let me tell you one solemn truth: if your conscience had not been alarming you, and if its thunders had not brought conviction to your mind, you would not thus have started; for words are harmless things. Oh, be warned, my dear sir; let conscience speak, and you will no longer cry "peace and safety, when sudden destruction cometh." Verse 12: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." While the saints have been tantalized, scoffed at, ridiculed and persecuted, they have had patience, they continued to keep the commands of God, and have believed in the testimony of Jesus. "For the testimony of Jesus is the spirit of prophecy." Verse 13: "And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." In this verse the blessings of those who die in the faith of Jesus are clearly brought to view: "they rest from their labors, and their works do follow them." They will be rewarded according to their works. Verse 14: "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle." The Son of man is now discovered sitting on the throne of his glory, crowned with a pure crown of righteousness and truth; having all power to gather the remnant of his people, to reap the last harvest of the wheat, and tread the winepress of the wrath of God. Verse 15: "And another ange came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap; for the time is come for thee to *reap; for* the harvest of the earth is ripe." God

commands, by his angel, the earth to be reaped; that is, the last of the servants of God to be sealed. We are now living in this last sealing time: the singular means and measures that have been used, the great blessings that have attended these means, the meetings of days, answering to the Jewish feast of tabernacles in time of harvest, the rain of grace that has descended upon these protracted efforts, the withholding of the rain from those churches who would not keep the feast of the tabernacles. Zech. xiv. 16—19: "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles."

The extraordinary spread of the Bible, the conversion of the inhabitants of the islands of the sea, the numerous societies which have arisen within a few years for moral and universal reform, all go far to prove to me that we are living in the time when the angel has "thrust in his sickle on the earth," and many who are now alive will, no doubt, live to see this angel's work done—"and the earth was reaped." The door of mercy will then close forever, and the next angel will come forth to use as extraordinary means to reap the vine of the earth as were used to reap the wheat. Verses 17, 18: "And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, *saying, Thrust* in thy sharp sickle, and gather the

clusters of the vine of the earth; for her grapes are fully ripe." Another angel having power over fire; but as he cannot exercise his power to cleanse the world by fire until the third angel has reaped the vine, he therefore cries "with a loud cry to him that had a sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe." Verses 19, 20: "And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God. And the wine-press was trodden without the city, and blood came out of the wine-press even unto the horses' bridles, by the space of a thousand and six hundred furlongs."

This last harvest is the great battle of God Almighty, when the wicked of the earth will be cut off by famine, pestilence, and the sword; "for with these three will God plead with all flesh, and the slain of the Lord shall be many." The whole vine of the earth will be gathered, and cast into the wine-press of the wrath of God. This is the last cup of the indignation of God, poured upon the kingdoms of the earth. Here the kingdoms of the earth, spoken of in Daniel's vision, will be broken to pieces, and carried away like the chaff of the summer threshing floor, and no place found for them. Then Ps. ii. 9 will be fulfilled: "Thou shalt break them with a rod of iron, thou shalt dash them to pieces like a potter's vessel. Be wise, therefore, O ye kings; be instructed, ye judges of the earth."

Ezekiel xxxviii. 19—23 shall then be fulfilled: "For in my jealousy, and in the fire of my wrath, have I spoken. Surely, in that day, there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence; and the mountains (meaning kingdoms) shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword

against him, throughout all my mountains, saith the Lord God; every man's sword shall be against his brother. And I will plead against him (Gog, meaning the wicked or persecuting world) with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people with him, an overflowing rain, and great hailstones, fire and brimstone."

Again, Ezekiel xxxix. 17—20: "And, thou son of man, thus saith the Lord God: Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves and come, gather yourselves on every side to my sacrifice, that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, (pretended christian kingdoms,) that ye may eat flesh and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice, which I have sacrificed for you. Thus ye shall be filled at my table with horses and chariots, with mighty men, and all men of war, saith the Lord God." These prophecies of Ezekiel, I am confident, are only to be fulfilled after the gospel harvest, and at the time of the harvest of the vine, when God will be sanctified—all nations on the earth will see him, and every tongue confess, and every knee shall bow, when "his glory shall be revealed and all flesh shall see it together."

All who believe that the harvest of the world is this mundane system, must and will acknowledge, that in the description given in this chapter there is not the least allusion to a reign of a thousand years of great happiness and prosperity before the harvest, before the wine-press is trodden without the city. "O no," says the modern millenarian, "we do not profess to believe that the wicked kingdoms, and kings, and wicked men, will be permitted to lord it over God's people then; but we believe that the battle of the kings, and the harvest of the vine, the

destruction of war, for 'the nations will learn war no more,' must be before our millennium!" Very well, brethren; I ask, what is meant by these words, "and the earth was reaped?" Mr. Cambell says, in his Illustrations of Prophecy, page 378, "As the vintage succeeds the harvest in the course of nature, so it is subsequent to it in the prophecy, and will be by far the most terrible. The figure of a harvest is frequently used to denote the gathering of the righteous, but the vintage seldom, if ever, in the Bible." What does Bro. Cambell mean? He means that the gathering of the saints is before the destruction of the wicked, in plain English; or it is a "*vagary*," and has no meaning. Then, page 380, he says, "This will be the gathering of the clusters of the wicked for the great battle preceding (before) the reign of the saints." Then, speaking of this reign, page 409, he says, "The SOUL of eminent piety —— will live and reign in the persons of Christians during the thousand years, not the bodies of the dead." But what does brother Cambell mean? say you. There appears to be some darkness in his Illustrations. True; but you never read one of those writers in your life, who did not leave you in greater darkness than before you read their illustrations. Mr. Cambell is the most fortunate of any of their writers, and is deserving of most praise. Why? Because he has said very little on this reign before the resurrection; and if he had quoted all the Scripture, as he has, and then said that little less, his illustrations would have been excellent. But as it is, we hope it will do little or no harm.

But what does he mean? say you. I answer. He, in the first quotation, acknowledges that the first harvest is the gathering of the saints, then afterwards comes the harvest of the vine, which is the destruction of the wicked. Then the SOUL of piety will live and reign in the persons of saints (or Christians) during the thousand years, not in dead bodies. No, *nobody* can for a moment suppose that a "SOUL of *eminent* piety can live in a dead body a thousand

years." But where does he get his knowledge of this "SOUL?" I suppose he gets his account from Rev. xx. 4. John says, "*And I saw the souls*" (Bro. Cambell says "he saw the soul") "*of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands.*" Bro. Cambell has improved much upon John; he says, "*of eminent piety.*" What a great improvement is this! *Beheading, witness, word of God, worship, beast, image, mark, forehead, hands*, all, all left out. John further says, "*and they lived and reigned with Christ a thousand years.*" Bro. Cambell says, "*will live and reign in the persons of Christians during the thousand years.*" Christ, through John, says, "*This is the first resurrection.*" Bro. Cambell says, "*Not the bodies of the dead.*" Here, my dear reader, is a specimen of your teachers, that are so highly applauded by all the popes and cardinals in the land. Why? Because he has outdone the pope himself. The pope has made new laws; but Bro. Cambell has in this exposition made new scripture!

Christ says, "The harvest is the end of the world." Cambell and Smith tell us that the world will not end until more than a thousand years after the harvest. Christ says, "Let the tares and the wheat grow together until the harvest." Bro. Cambell says, "The wheat shall grow a thousand years after the tares are harvested and burned," that is, if you and I can understand him. What a plain contradiction between our Savior and these popular writers of the present day. The world, and the proud pharisees, my dear reader, love their own. Anything that will put off the evil day, and "cry peace and safety," will be accepted by our bigoted editors and worldly-minded priests. But, my dear friends, study for yourselves, be sure you get the mind and will of God. Lay your foundation sure. Let no man deceive you by any means. Many who say, Lord, Lord, shall not be able to enter in; but those, and

those only, which do the will of our Heavenly F
shall have right to the tree of life and enter th
the gates into the city. Do not, my impe
friends, delay the salvation of your souls unt
harvest of the gospel is past; and then, in the
have it to say, as said the prophet Jeremiah,
harvest is past, the summer is ended, and we a
saved." AMEN.

LECTURE ON

THE FINAL JUDGMENT.

ACTS xvii. 31.

Because he hath appointed a day in the which he will judge the world in righteousness.

JUDGMENT is the sentence or decision of a judge, and implies that there is a right and wrong, good and evil. And in judging, it is always supposed that the judge will, in his judgment, bring to light the right and wrong, good and evil. And in judgment, too, it is expected to receive rewards and punishments, according to the law by which we are judged. There are many judgments spoken of in the Scriptures: but my object will not be to take you into all the different ways in which judgment is there used, but I shall endeavor to prove that God hath appointed a day of retribution, in which he will judge the world in equity and truth; those under the law he will judge by the law, and those under the gospel by the gospel.

I. I WILL PROVE THAT THERE IS A DAY APPOINTED FOR THE JUDGMENT OF THE WHOLE WORLD, AFTER THE RESURRECTION OF THE DEAD.

Acts xvii. 31: "Because he hath appointed a day, in the which he will judge the world in righteousness, *by that* man whom he hath ordained; whereof

he hath given assurance unto all men in that he hath raised him from the dead."

It is very evident that those who heard the apostle, understood him to assert, plainly, that there was a day of judgment appointed, in which all men that were dead would be raised and participate in it, as well as those who were alive. See what follows. Verse 32: "And when they heard of the resurrection of the dead, some mocked; and others said, We will hear thee again of this matter." Again, Rom. ii. 16: "In the day when God shall judge the secrets of men, by Jesus Christ, according to my gospel." We see by this passage, that the day of judgment spoken of in this text is yet in the future; for every man knows that every secret thing is not yet brought to light. Luke viii. 17: "For nothing is secret that shall not be made manifest; neither anything hid that shall not be known and come abroad." Or, as Paul says, 1 Cor. iv. 5: "Therefore judge nothing before the *time*, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and *then* shall every man have praise of God." What *time?* In the day appointed. And when? When the Lord shall come. Then shall every man who has done well have praise of God. "Inasmuch as ye have done it unto the least of these, ye have done it unto me."

Again, we are told, that Jesus Christ is to judge the quick (or the living) and the dead, at his appearing, and his kingdom. See Acts x. 42: "And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead." 2 Tim. iv. 1: "I CHARGE thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." See also 1 Peter iv. 5: "Who shall give account to him that is ready to judge the quick and the dead." By these passages we are taught that there is a judgment after death, at the resurrection. You will permit me to bring

another text, to prove that Christ will judge his people at his coming. Psalm l. 3—6: "Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, (that he may judge his people,) Gather my saints together unto me, those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness, for God is judge himself." This passage, if it prove anything, proves that when Christ comes to gather his elect, he will judge his people, and that all his saints will be there, both which are in heaven and on earth.

Again. Peter clearly shows that there is a day of judgment, when the world shall be cleansed by fire. 2 Peter iii. 7: "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." This text agrees with the fiftieth Psalm, and evidently refers to the same time, when Christ shall come; for he in the tenth verse says, "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with great heat; the earth also, and the works that are therein, shall be burnt up." We learn by this passage, that it is the same time as Paul tells us in 1 Thess. iv. 15—18; also v. 1—4: "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief." And in 2 Peter iii. 15, 16, we are assured by Peter that Paul "had written unto us concerning these things." Paul speaks of the same day of the Lord coming as a thief, *&c., and* says, "For the Lord himself shall *descend from heaven* with a shout, with the voice of

the archangel and the trump of God: and the dead in Christ shall rise first."

Let these passages be sufficient to prove that God has revealed unto us the following truths:—

1. That he has appointed a day of judgment.
2. That the judgment follows the resurrection.
3. That his saints are raised and judged at the second advent of the Lord Jesus Christ.

II. I WILL NOW SHOW HOW LONG THAT DAY WILL BE, AND WHEN THE WICKED WILL BE RAISED AND JUDGED.

1. This day of judgment is often called "the day of the Lord," as in Isaiah ii. 12: "For the day of the Lord of hosts shall be upon every one that is proud and lofty, and every one that is lifted up, and he shall be brought low." Isaiah xiii. 9: "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger; and he shall destroy the sinners thereof out of it." (Consult Isaiah xxxiv. 8. lxi. 2. lxiii. 4.) These passages all go to show, that, when Christ comes to recompense the controversy of Zion and reward his people, he will destroy the incorrigible, the proud, and wicked out of his kingdom. And we are clearly made to understand by the prophets and apostles, that this is to be done by literal fire. And Christ, in the parable of the tares and wheat, more than intimates the same thing. Malachi, in the fourth chapter of his prophecy, shows, as plain as words can make it, "that the proud and all that do wickedly shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts; it shall leave them neither root nor branch." This day has not yet come, certainly, that *all* the proud and *all* that do wickedly are burnt up, not one of them left. We have too much evidence that there are such characters yet in the earth; and as the word *all* is said by our opponents to mean *all*, they, of course, to be consistent with themselves, will not deny the conclusion. "But unto you that fear my name, shall the sun of *righteousness* arise with healing in his wings, and ye *shall go forth*, and grow up as calves of the stall"

This, to me, is a plain figure of the coming of Christ, the resurrection of the saints, the meeting of Christ in the air, and the security from the burning wrath of God when the proud and wicked are consumed. "And ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day I shall do this, saith the Lord of hosts." It is evident, that the bodies of the wicked are now burnt, and are not raised, for they are ashes: this then must be a day between the destruction of the wicked and their resurrection. It is after the resurrection of the righteous, for they have gone forth from the dust and the grave to meet the sun of righteousness. They have received the last healing beams from Christ, in his second advent. Death is now conquered; for they now stand in their lot on the earth; they have feet, for they shall tread down the wicked "in that day." In what day? I answer, in the day of the Lord; in the day between the two resurrections, of the just and of the unjust. John says, Rev. xx. 5, 6: "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." This is the day of the Lord, one thousand years. Is this day to be understood a literal or figurative thousand years? I answer, literal, for it is an explanation of a figure, rather than a figure. See 2 Peter iii. 8: "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day;" that is, one day with the Lord is as a thousand years with us. It is evident that Peter is talking about this same judgment day, in the 7th verse; in the 8th and 9th verses he explains the length of the day, and gives a good reason why it is a thousand years, because God is long-suffering. Then, in the 10th verse, he goes on to describe the same day as spoken of in the 7th and 8th verses,

there called judgment day; but in this 10th verse it is named the "day of the Lord."

2. When will the wicked be raised and judged? I answer, when the thousand years are expired, Satan shall be loosed out of his prison, Gog and Magog will come up on the surface of the earth. Gog and Magog signify the whole host of the wicked which have ever lived on the earth, the opposers of Christ, and the persecutors of the people of God. Ezekiel says Gog is the chief prince of Meshech and Tubal, which mean the powers of this world, at the head of all their followers, an army like the sand of the sea-shore. Magog signifies dissolved Gog. They have once been dissolved, dust or ashes in the earth; but have now been raised. "The sea, death and hell have given up their dead." Then they are gathered around the camp of the saints and the beloved city, and are there judged, "every man according to their works;" and then the justice of God drives them from the earth into a lake of fire, where they are tormented day and night forever and ever. *This is the second death.* In order to get the proof of the things mentioned above, let the inquirer read the 20th chapter of Revelations. In that chapter, 1st verse, John is describing the second advent of Jesus Christ. The 2d and 3d verses give an account of his chaining Satan and casting him into the bottomless pit and shutting him up. The 4th verse gives an account of the resurrection of the saints, their judgment, and reign with Christ one thousand years. The 5th verse shows that the wicked dead will not live again until the thousand years are finished, and calls the above the first resurrection. The 6th verse speaks of the blessings of those who have part in the first resurrection. The 7th verse shows that when the thousand years have expired, Satan will be loosed from his prison. The 8th verse describes the acts of Satan, in deceiving the wicked host, that have now lived again on the earth, gathering them to battle, as he *tells* them, (but there is no battle,) and gives the *number* as the sand upon the sea-shore, implying the

whole class of the wicked. The 9th verse tells us that this army went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; which proves two things: First, that no saint is deceived; but they are all encamped in the city, and nothing that worketh abomination or maketh a lie can enter into the city. Therefore none can be deceived who have lived on the earth during the thousand years. Secondly, that the New Jerusalem is on the earth, and of course must have come down from heaven at the commencement of the thousand years: for we find it on the earth when the wicked compassed the camp of the saints about, and the beloved city, where the wicked are judged by the saints, and by the justice of God are driven from the earth, represented by the figure of fire; and as shown in the 10th verse, the devil, the beast, and false prophet, are cast into the lake of fire, where they shall be tormented day and night forever and ever. This closes John's first account of the judgment. The 11th and 12th verses show the resurrection and judgment of the saints at the commencement of the thousand years, and are properly a review of the account given in the former part of the chapter.

The 13th, 14th, and 15th verses, are an account of the resurrection of the wicked; for "death and hell deliver up the dead which were in them," and they are judged every man according to their works, and the same persons cast into the lake of fire, which is the second death.

I shall now meet a few objections, raised by the opponents of a future judgment. First: they say this judgment was fulfilled in the destruction of Jerusalem. To this I answer, that Christ says, Matt. xxiv. 29, "Immediately after the tribulation of those days"—that is, after the destruction of Jerusalem, by their own showing,—"shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." This evidently shows the gospel, *or two witnesses*, being clothed in sackcloth, the

church in her wilderness state, and the fall of ministers from the purity of the gospel into antichristian abominations, and the shaking of the moral heavens by the doctrines of Papacy, called in the word of God "the doctrines of devils;" to accomplish which, according to Daniel and John, and the opinions of all commentators, will include a time or period of 1260 years. "And then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other." All this was to happen *after* the tribulation of those days; therefore could not have happened *at* the destruction of Jerusalem.

Paul, in his second Epistle to the Thessalonians, speaking of the faith and patience of the saints in enduring persecution and tribulation, says, i. 5—10, "Which is a manifest token of the righteous *judgment* of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer; seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe." It is evident that Paul in this place is speaking of the righteous judgment of God, the revelation of Jesus Christ from heaven, the taking vengeance on all who know not God, both Jew and Gentile, and the punishing with everlasting destruction those who obey not the gospel, from the presence of the Lord and from the glory of his power; and *this, too,* when he comes to be glorified in his saints.

This can have no reference particularly to the Jews, as it was written to the Gentile believers at Thessalonica; and must have reference to all that troubled or persecuted them, whether Jew or Gentile. Then, in the second chapter, he tells us, "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand." And yet the objector says that it was near at hand. "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition: who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God." This description of Paul agrees with Daniel's little horn, vii. 25: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." Paul says, 8th verse, "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they *all* might be damned who believed not the truth, but had pleasure in unrighteousness."

By these quotations, we perceive that the coming of Christ was not at hand, and could not take place, as Paul reasons, until the man of sin should be revealed, the son of perdition, who should wear out

the saints of the Most High 1260 years; and then should the Son of man be revealed, and destroy him by the brightness of his coming. No man can suppose that this time could have passed between Paul's epistle to his Thessalonian brethren and the destruction of Jerusalem. Therefore we conclude, from these facts, that the judgment must be in the future; for Daniel says, that at the end of all these things "the judgment shall sit;" and Paul says, that these persecutions and tribulations are a manifest *token* of the righteous judgment of God.

Another set of objectors say, "The judgment will not take place until we have enjoyed one thousand years of peace and prosperity, and the world be converted to God."

In reply to this objection, I would present the following text in Daniel, vii. 21, 22: "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High." Luke xvii. 26, Christ says: "And as it was in the days of Noe, so shall it be also in the days of the Son of man. 28: Likewise also as it was in the days of Lot, even thus shall it be in the day when the Son of man is revealed." Paul says, "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. ii. 8. Again, 2 Tim. iii. 1—5: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 12th and 13th verses: "Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall waxworse and worse, deceiving and being deceived." John, in the 7th chapter of Revelations, when he saw

the whole family of the redeemed out of all nations, and kindreds, and people, and tongues, standing before the throne and before the Lamb, clothed with white robes and palms in their hands, was inquired of by one of the elders, "What are these which are arrayed in white robes? and whence came they?" the answer was, "These are they which came out of great tribulation." This evidently shows us that there can possibly be no period of time in which the children of God will not suffer persecution or tribulation, till the end come. Consult also 2 Tim. iv. 1—8. Jas. v. 1—9. Jude 14—21.

Now, if this objection is valid, how can it be true that Daniel's little horn, and Paul's man of sin, can make war and prevail against the saints until the Ancient of days comes, and be "consumed only with the spirit of his mouth, and destroyed by the brightness of his coming?" How can it be true that *all* that will live godly in Christ Jesus shall suffer persecution, if the whole world is to be converted, and universal peace pervade the earth for a thousand years? What kind of a millennium will that be, when evil men and seducers wax worse and worse, in the midst of perilous times, and all hell, as it were, is disgorged of its contents, and come up to the great battle of God Almighty? Or must these objectors be classed with those who cry "peace and safety," when "sudden destruction cometh?"

And now, kind reader, let me warn you to prepare for a future judgment. I know the Universalist priest will laugh and scoff at the word *prepare;* but let them laugh and jeer, their race is short; for when men cry "peace and safety, then sudden destruction cometh, and they shall not escape." Be warned, then; prepare to meet your God in judgment. The Holy Spirit whispers in your mind, a judgment. The word of God reads plain, "Because he hath appointed a day, in the which he will judge the world in righteousness;" and this, too, after the resurrection, as the hearers then understood the apostle Paul. *See Acts xvii.* 31, 32: "Because he hath appointed a *day, in the* which he will judge the world in right-

eousness, by that man whom he hath ordained whereof he hath given assurance unto all men, i that he hath raised him from the dead. And whe they heard of the resurrection of the dead, som mocked: and others said, We will hear thee agai of this matter." The apostle Paul, and all tru ministers from that day to this, have preached judgment to come, after the resurrection of the dead Your consciences have always been a monitor unt you, until they became seared by false teachers an vain theories of men. Your judgment and reaso are well convinced that in this life equal justice i not distributed to all alike, which is an evident toke to you that there is a judgment to come, in th which God will reward the virtuous and punish th vicious.

If all these evidences will not lead us to a prepa ration for that great and notable day of the Lord, ask, what will? What can God do more? He ha come by his Spirit, his word, his servants, and wit your conscience and reason, all combining to mak you believe and live with reference to that day Why do you linger, sinner, on the brink of eterna ruin? What evidence have you got that all will b well? The demon of darkness tells you "that yo shall not die;" the Universalist minister tells yo that all will be saved, prepared or unprepared, an that there is no judgment in a future state; and th desire of your own heart says, time enough yet Which, I ask, will finally succeed? Will the Spiri of God, will the word of God have any influenc upon you? I beg of you, dear reader, read an judge for yourselves—think and act for eternity; d not put off a preparation which is of vast impor tance, if there be a judgment day in a future state When the kingdoms of this world shall pass awa like chaff, when error shall vanish like the smok and man shall stand before his Maker, uncovere from all hypocrisy, naked of all deceit, exposed i *thought*, word and deed, see as he is seen, and kno *as he is known*,—will you be able to stand? Wi *you be found* in heaven? AMEN.

LECTURE ON

THE GREAT SABBATH.

EZEK. xx. 12.

Moreover, also, I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them.

THIS text is but a recapitulation of one in Exodus xxxi. 13, and is repeated again by the prophet Ezekiel in verse 20. You will take notice that it is a sign between God and the children of Israel forever. See Exod. xxxi. 17: "It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." It is also a perpetual covenant: see verse 16. Now I want you should observe, that this sabbath was the seventh day sabbath. God calls it "*my sabbath*," and shows his reason why: "For in six days the LORD made heaven and earth, and on the seventh day he rested and was refreshed." He engrafted it then into the decalogue, and it was written upon both tables of testimony, showing clearly that it would be binding under the gospel, as well as under the law. See verse 18: "And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God." And its being contained in the ten commands, written by the finger of God, on both tables of the testimony, graven on stone, to be a sign

forever, and a perpetual covenant, proves, in my opinion, beyond the shadow of a doubt, that it is as binding upon the christian church as upon the Jewish, and in the same manner, and for the same reasons. "Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord." This was the manner.

I. WE SHALL INQUIRE WHETHER THE SEVENTH OR THE FIRST DAY OF THE WEEK OUGHT TO BE KEPT AS A SABBATH.

I say the *first;* for two reasons. One is Christ's resurrection, and his often meeting with his disciples afterwards on that day. This, with the example of the apostles, is strong evidence that the proper creation sabbath to man came on the first day of the week. For Adam must have rested on the first day after his creation, he being the last work of God, and then God rested. Adam must have rested on the first day of his life, and thus you will see that to Adam it was the first day of the week; for it would not be reasonable to suppose that Adam began to reckon time before he was created. He certainly could not be able to work six days before the first sabbath. And thus with the second Adam; the first day of the week he arose and lived. And we find by the Bible and by history, that the first day of the week was ever afterwards observed as a day of worship.

Again; another reason I give is, that the sabbath is a sign of the rest which remains for the people of God. And to me it is very evident that this rest must be after the resurrection of the saints, and not before; and of course the saints' rest will be the beginning of time in the new heavens and new earth. [illegible] sabbath was the beginning of [illegible] Adam rested with God after [illegible]; so, in the new creation, [illegible] her Head when he has finished [illegible] all things new. To Christ [illegible] day: for he will have been six [illegible] his bride; that is, to the [illegible] pronounced good, or sane-

tified, as it is said in our text; but to man in his perfect state it will be the first day. Now those who believe in a temporal millennium, or the seventh thousand years, wherein Christ will do more work than he has in six thousand years before, are very inconsistent with the Bible and themselves. They are inconsistent with the Bible; for that says, "Six days shalt thou do thy work; but the seventh is a day of rest, holy to the LORD." Can any one believe that Christ in his work will not keep his Father's law? No, not one jot or tittle of that law shall fail, which was written by the finger of God upon the two tables of testimony. But be not ignorant, brethren, that one day with the LORD is as a thousand years with *you*, and a thousand years with *you* is one day with the LORD. You think Christ is slack concerning this law of the sabbath, because he has thus worked almost six thousand years. You think he will always be working to redeem sinners. True, he is not willing that any should perish, but that all should come to repentance. This is the reason why Christ has chosen the longest days, as given in the Scriptures, for his working days. And, Oh! sinner, do you know that the last hour of the sixth day is almost run out, and you have not come to repentance yet? But the day of the Lord will come like a thief in the night; for when they shall say peace and safety, then sudden destruction cometh upon them, and they shall not escape.

Who says peace and safety? Must I be plain with you, my friend? Yes, yes, I must, or I shall meet my Master's frown. Of this class are all those who tell men that they need not look for that day of rest until Christ converts the whole world; for certainly, if the world were converted, it would be no harm to say peace and safety. For all men to be Christians, and live as such too, I think would make peace and safety, truly. Those, then, cry peace and safety, who say all men will be converted before that day. Those, too, who believe all mankind will enter into that rest, and preach this doctrine to sinners, are *deceiving souls*, and will meet with destruction. Those

who cry peace and safety, either by saying that "my Lord delays his coming," or that all men will be saved, without any reference to their character in this life, are both alike deceiving souls.

Again; those who believe in a temporal millennium ought to keep the seventh day of the week, instead of the first, to be consistent with themselves; for there must be a similarity between our sabbath and the day of rest, or it is not a sign! "The sabbath was made for man, and not man for the sabbath." Do you understand the argument, my dear reader? I say the sabbath, with God, was the seventh day; but with man, it was the first day, as is evident by the account of the creation; for the sabbath was the first day which man enjoyed in time: even so the sabbath is the seventh day with the Lord, with Christ; but with the church in the new creation it will be the first day. Creation opened to man by a sabbath; so will eternity open to man by a sabbath. As man began time with a sabbath, so also will man, in the new creation, begin eternity by the keeping of a sabbath; for it is a "sign," says our text. *Thus, the first day of the week is a sabbath for man.* I will now,

II. SHOW HOW AND IN WHAT WAY THE SABBATH IS A SIGN, AND WHAT IT IS A SIGN OF.

1. *It is a sign, because God has given it to us expressly for that purpose.* See our text: "To be a sign between me and them;" that is, between God and the children of Israel. Now another question will evidently arise: Who are the children of Israel? I answer, while the first covenant was standing they were the children of Jacob, descendants of the twelve tribes; but that covenant they broke: see Lev. xxvi. 2, 15; also Deut. xxxi. 10—16. This covenant was broken, as Moses had foretold. Then Jesus Christ brought in a new covenant, which continued the sign of the sabbath, and prepared another people, by writing his law upon their hearts. These now are the true Israel; for the changing of the subjects never did, nor ever can, change the moral law of God. *Therefore* Paul argues the circumcision of the heart,

and says that "they are not all Israel which are of Israel, neither because they are the seed of Abraham are they all children: but, in Isaac shall thy seed be called; that is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." Now if the children of God are the true Israel, and if the sabbath was given as a sign forever, and a perpetual covenant, I ask, how can it be abolished while there is one Israelite remaining to claim the promise? You have evidently noticed, that all the difficulties on the sabbath question among Christians have arisen from the foolish, judaizing notion, that Israel meant only the literal Jew. But when we understand Israel to mean the people of God, the difficulties, every man must acknowledge, all vanish at once.

I say, and I believe I am supported by the Bible, that the moral law was never given to the Jews as a people exclusively, but they were for a season the keepers of it in charge. And through them the law, oracles, and testimony, have been handed down to us: see Paul's clear reasoning in Romans, second, third, and fourth chapters, on that point. Then, says the objector, we are under the same obligation to keep the sabbaths of weeks, months and years, as the Jews were. No, sir; you will observe that these were not included in the decalogue; they were attachments, added by reason of transgression, until the seed should come, to whom the promise of one eternal day, or sabbath of rest, was made. "Therefore there remaineth a keeping of a sabbath to the people of God." Only one kind of sabbath was given to Adam, and one only remains for us. See Hosea ii. 11: "I will cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts." All the Jewish sabbaths did cease, when Christ nailed them to his cross. Col. ii. 14—17: "Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a show

of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of a holy-day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ." These were properly called Jewish sabbaths. Hosea says, "her sabbaths." But the sabbath of which we are speaking, God calls "my sabbath." Here is a clear distinction between the creation sabbath and the ceremonial. The one is perpetual; the others were merely shadows of good things to come, and are limited in Christ. The sabbath which remains is to be kept on the first day of every week, as a perpetual sign that, when Christ shall have finished the work of redemption, we shall enter into that rest which remains for the people of God, which will be an *eternal* rest.

2. *It is a sign, because no servile labor is to be performed in it.* "Six days shalt thou labor and do all thy work." This is a sign that our work for time, and for eternity, must be done here; no work of preparation in the great sabbath, and certainly there is no work nor device in the grave, whither thou goest. Then we are taught to have our work done, and well done, while in life. Paul certainly intimates as much as this, Heb. iv. 11: "Let us labor, therefore, to enter into that rest, lest any man fall after the same example of unbelief." Some say that this rest means natural death. How can that be Paul's meaning? Would he exhort us to murder ourselves? Moreover, does not Paul tell us, in verse 6, that "they to whom it was first preached entered not in because of unbelief?" And is unbelief a preservation from natural death? Who can believe this? This certainly shows most conclusively that our present state is a probationary one, and that we are here forming characters for eternity. It teaches us, too, that Christ will have finished his work of redemption before the great sabbath, and that the new heavens and the new earth will have been finished before this day will commence. Heb. iv. 11: "Let us labor therefore to enter into that rest, lest any man fall

after the same example of unbelief." For Christ must finish his work, as the Father did his, before the great sabbath.

3. *It is a sign that we shall know him, see him, and live with him.* For the text tells us, "I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." If you will take the pains to examine the places in scripture where this phrase is used, "that they may know that I am the Lord," you will find it generally refers to a time when God has wrought or will work out some great deliverance for his people: such as their deliverance out of Egyptian bondage, as in Exodus vi. 7, and viii. 22, 23; feeding them in the wilderness with quails and manna, Exodus xvi. 12; delivering them from the host of the Syrians, 1 Kings xx. 28; destruction of idolaters from among his people, as in Ezek. vi. 7, 13; when they are brought into judgment for their abominations, Ezek. vii. 4, 9; destruction of false teachers, Ezek. xiii. 9—23. xiv. 8; purging out the wicked rebels from among the children of God, Ezek. xx. 38; the final deliverance of the people of God in the end of the world, Ezek. xxxiv. 22—31. xxxviii. 22, 23; the Lord sanctifying his people and dwelling among them forever, Exod. xxix. 43—46. Ezek. xxxvii. 23—28. And our text plainly declares, that it is a sign of their sanctification, when they will all know him. And by the New Testament we are referred to the second coming of Christ as the time when these things will take place; 1 John iii. 2: "Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is." Then we shall not be wholly sanctified until he comes, and then we shall be like him, and see him as he is. We shall certainly know him then. Job says, "In my flesh shall I see God." David says, Ps. xvii. 15, "As for me, I will behold thy face in righteousness; I shall be satisfied, when I *awake with thy likeness*." Blessed are the pure in

heart, for they shall see God. Paul says, 1 Cor. xiii. 12, "For now we see through a glass darkly, but then face to face; now we know in part, but then shall I know even as I am known." Now we see through signs "darkly," and "then face to face;" we shall have no need of signs, no need of our present sabbaths, or any other memorial; for we shall be with him. As long as the sign is given, and kept by us, so long we may be satisfied that the thing signified has not come; and if the sabbath is not a sign of the day of glory, what is it a sign of? Not of the gospel day; for that has already come, and we continue the sign. This certainly would be inconsistent. Paul tells us, that "when that which is perfect is come, then that which is in part shall be done away." Not of a temporal millennium, for in that, if there ever is one, which I do not believe, they will have to "*work*," and keep the "*sign*." For I believe all who advocate the doctrine of a temporal millennium, which they call spiritual, believe we shall have a weekly sabbath as the nations do now. Of course, then, the sign must allude to that happy period when Christ will come in all his glory, gather his scattered sheep, deliver them from the bondage of death, destroy the host of the wicked from among them, burn up the idols out of the land, punish and banish from his church and people all false prophets and teachers, cleanse his chosen ones from all their abominations and filthiness, judge them in righteousness, present them sanctified before his Father, form them into a glorified kingdom, enter with them into the eternal rest, and live with them, and reign over them forever.

4. *I shall now show that the sabbath is a sign of the* TIME. I beg of you, my dear reader, not to let your prejudice against my saying anything about time cause you to throw down the book and read no further. I pray you, do not judge before you read. "Hear, and then judge," is an excellent maxim. Many a man has lost his life by not reading—*Julius Cæsar, Henry Fourth*, &c. It is even possible that

your eternal life may be at stake; or the life of some of your relatives or friends may hang upon your conduct, even in this thing. Your example may prevent others from reading, who might possibly, if they should read, be convinced, get ready, enter into life, and be happy. It may be your companion, or child, or some other dear friend who is looking up to you for example. Do nothing that may cause your heart to ache in a coming day.

I shall show that the sabbath, which God has given to us as a sign, does indicate the time of the great sabbath of rest, which the apostle Paul exhorts us to labor to enter into. You will perceive, Ex. xxxi. 17, that "it is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." God gives us a reason why it is a sign—because he was six days making heaven and earth, and rested on the seventh. Paul has given us a comment on this very text, in Heb. third and fourth chapters. He shows us in these chapters that there is a day of rest, or keeping of the sabbath, to the people of God; and that it was not fulfilled by the children of Israel going into Canaan. We should conclude, by the apostle's manner of reasoning, that he was contending against some persons who believed the sabbaths had their fulfilment and end, like the manna, when the children of Israel entered the land of Canaan; for it is very evident that it was in the days of Paul as it is with us now. Some then contended that the sabbaths given by God to Moses, in the wilderness, were ended when Joshua led the people into the promised land. Paul confutes them by showing that David afterwards spake of this sabbath as being limited to another day. Our anti-sabbatarians argue that the sabbaths ended with Christ's crucifixion. And now may I not use the weapons which Paul has put into my hands against these anti-sabbatarians? for Paul says, thirty years after Christ's death, "There remaineth, therefore, a keeping of a sabbath to the people of God." Now,

if sabbaths had been done away, Paul would not have spoken of a sabbath remaining. It is also evident, by the next verse, that Paul means to show us that time is also prefigured in this keeping of a sabbath which remains. He says, "For he that is entered into his rest, he also hath ceased from his own works, as God did from his." In this text, there is, at the first view, a little ambiguity. Either Paul is continuing his argument, by showing that if Christ had entered into his rest, as you *suppose*, he might have said to the opposers of a sabbath, then "he has ceased from his labors, as God did from his." Or Paul may mean, that Jesus Christ had finished his personal work on earth, and was now entered into his glory as a forerunner for us; not that we can suppose that the work of salvation, of which Jesus Christ is the author, was finished when Christ ascended into heaven; for he is yet an advocate for us; as the apostle tells us, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." And this certainly is a work which we hope is not yet finished. Now which will you choose? Either the sabbath must continue, or else the work of salvation by Jesus Christ is finished; for when the sabbath ended as a sign, then Christ's work must have ended, to agree with the figure, "as God did from his." But one thing is certain, and that is, as God created the old heavens and earth in six days, and rested on the seventh, so, in like manner, will Christ be six days creating the new heavens and earth, and then he will rest from his labors. This is the inference we must draw from Paul's expression in the text we are examining. If, then, the work of redemption and salvation must be completed in six days, what can those days mean?

There are three kinds of days mentioned in the Bible: 1. The natural day, which is twenty-four hours. 2. The prophetic day, which is a year with us. See Ezek. iv. 5, 6: "For I have laid upon thee the years of their iniquity, according to the number *of the days*, three hundred and ninety days: so shalt

thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year." 3. The day of the Lord, which is as a thousand years with us. See 2 Pet. iii. 8, 10: "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." These are the only ways in which the Bible uses the word *day*, denoting any given or regular period of time. The first is measured by the revolution of the earth on its axis, and is known by day and night. The second is measured by the revolution of the earth around the sun, in its orbit, and is known by the four seasons, spring, summer, fall, and winter. The third is the Lord's day, which cannot be measured by the life of any one man, no man, in this world, ever having lived out one of these days: it cannot properly be called by any other name than "the Lord's day." Peter tells us expressly not to be ignorant of this one thing, that one day with the Lord is as a thousand years. What does Peter mean by this expression? It would seem by his charge that he meant something of importance for us to know: "*Beloved, be not ignorant.*" Very well, Peter, we listen to you, we are all attention, we will try not to be ignorant: but of what? "*Of this one thing.*" Only one thing; we will try hard to understand you, Peter; we think we can learn one thing. But what is this one thing? Here steps in one of our wise-heads, and says, "Peter, let me explain your meaning to this inquirer; let me answer his question; I can do it to a charm." The inquirer then turns his attention to Wise-head, and says, "Pray, sir, tell me what this one thing is?" "This is it, that one day, twenty-four hours, is as long with God as a thousand years." "But," says

the inquirer, "sir, I am ignorant yet; I cannot
stand how twenty-four hours is as long as 3
times that. If this is true, then numbers and r
matics are not true, and I am all abaft." A
Wiseacre now steps up and says, "Let me ex
sir." The inquirer turns round to Wiseacre—"
sir, what say you this one thing is?" "I say,
tells you that God does not count time at all
him is one forever now; no beginning of days n
of years." "You have made it more dark s
cannot conceive how God does not count time
and yet tells us of one day and a thousand
How could he tell us that he was six days m
the heavens and the earth? How could he m
all the events spoken of in the prophets, and s
the time to the self-same day? What did he
by saying, 'In the fulness of time, God sent fo
Son?' How can he appoint a day in which h
judge the world? I am ignorant how thing
be, and not be, at one and the same time.
gave the sun its decree, and the moon its ti
changing, and fixed its revolution in the hea
Who gave the earth its diurnal motion, and n
the circle of its annual pathway so complete
that made the day and night can number th
his wisdom. He that made time can surely n
the seasons at his will. He that numbers our n
can tell our days to a hair's breadth. I am ig
how God does not count time, when such a cl
witnesses daily testify to the contrary." O
quirer now turns to *Peter*, and asks, "What
one thing of which we ought not to be igr
brother Peter?" Peter answers, "*That one
with the Lord as a thousand years, and a thousan
as one day.*" Now I understand you, Peter;
plain enough. Let me illustrate the meani
these words by an example. Suppose I am t
with my neighbor about the President elect, G
Harrison. I say, he will have two days t
these United States. "What do you mean?
my neighbor. I answer, "Beloved neighbor.

ignorant of this one thing, that one day is with the President as four years, and four years as one day." Now, I ask, who would not understand me? The smallest intellect would understand me to mean that General Harrison would be elected the second time, and have two periods, of four years each, to rule over these United States. Why, then, not understand Peter, whose language is as simple and plain? Ah! many would if it were not for wise-heads and wise-acres, who draw our attention from Peter, take the words out of his mouth, put in some ambiguous words of their own, clothe the scripture in sackcloth, multiply words without knowledge, confuse and confound our thoughts, so that we hardly know what to think, till, in our confusion, we throw down our Bibles in disgust, become almost sceptics, and lose the whole force of truth and relish for the Bible.

Peter, in this chapter, is talking about the judgment day, and the perdition of ungodly men. He then tells us how long that day shall be, charges us not to be ignorant that it is a thousand years, gives a plain reason why a day of the Lord is a thousand years long—because he is long-suffering towards men, not willing that any should perish, but rather they would come to repentance. Peter next informs us that the day of the Lord, which he has just told us is as a thousand years, will come upon us—and how? As a thief in the night: the heavens shall pass away with a great noise; the elements shall melt with fervent heat; the earth also and the works therein shall be burnt up. Then, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness.

Who, let me now inquire, can believe that this great work will be performed in the holy sabbath of eternal rest? How can Christ do all his work in six days, and yet perform all this in or after the seventh? What is the seventh day? It is a holy day. Peter says, "wherein dwelleth righteousness." It is the day of the Lord, and the day of God. And Peter says, "looking *for and hasting* unto the coming of the day of God."

Therefore, it is evident that Peter means to be understood, that the destruction of ungodly men, the burning of the works of men, the passing away of the heavens, melting of the elements, and making the new heavens and new earth, are all performed before this holy sabbath, rather than afterwards, as our modern millenarians hold. If, then, Jesus Christ does his work in six days, and rests from all his labors on the seventh, when may we expect this great event to take place? I answer—if a thousand years is one day with the Lord, as I think I have proved, then six thousand years from the first creation the new one must be formed: "For in six days God made the heavens and the earth, and rested on the seventh." Mason Good, in his "Book of Nature," supposes that the earth was six thousand years in forming: if so, then here would be another proof that I am right concerning a thousand years being a day with the Lord. And, moreover, if Christ worked after the example of his Father, and rested, as God rested from his labors, then the seventh thousand years would be a sabbath of rest for Christ and his people.

To arrive at a nearer conclusion of the whole matter, we shall now consult the age of the world. It is a well-known fact that chronological writers disagree much as to the present age. The Chinese make it about 25,000 years; the Hindoos about 14,000; the Romans about 6550. The Pentateuch, or Samaritan copy of the five books of Moses, makes it about 5648. The Septuagint copy of the Old Testament makes it 6254. The Hebrew Bible, from which ours is principally taken, makes the age of the world, as calculated by Usher, 5844. Some others have varied from Usher's calculation. The reader will find, accompanying this volume,* a chronology, made, as it is believed, from the Bible, having very clear evidence of every period of time given from the creation to Christ, which makes our present year, from the

* Dissertation on Prophetic Chronology, page 40.

creation of Adam, 5997. If this should be the true era of the world, then we live within three or four years of the great sabbath of rest. You are under obligation to examine for yourselves. Whether any one of the above calculations concerning the age of the world is right, no man can, in my opinion, possibly determine with entire certainty. But I have never seen any chronology with so few difficulties to my mind as the one here presented. Compare, and read, and labor to enter into that rest which remains for the people of God. Every sabbath we enjoy here ought to remind us of the great sabbath to which we shall shortly come. Every trial we have here to endure should remind us that the days of our labor will soon be past, and our work finished and sealed up for eternity. Strive, then, to enter into that rest; and know, O man! that this is the time to prepare to meet God and our Savior in rest. AMEN.

PART THIRD.

REVIEWS AND LETTERS.

A REVIEW OF ETHAN SMITH'S AND DAVID CAMBELL'S EXPOSITION OF THE "LITTLE HORN," AND RETURN OF THE JEWS.

DANIEL viii. 9.

And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.

1. We might inquire what power this "little horn" represents. I answer, the Romans, or Daniel's fourth kingdom, as explained by the heavenly messenger, Dan. vii. 23—26: "Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them, and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time, times, and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end."

Messrs. Smith and Cambell say that it is Maho-

met. What right they have for giving a different construction, without any intimation from God, the angel, or Daniel, I cannot conceive; but when men have false theories to support, they must explain to suit their convenience.

The text says, "out of one of them,"—meaning one of the four kingdoms into which Alexander's was divided,—"came forth a little horn." Rollin says "that these four kingdoms all became Roman provinces between the years 148 and 30 B. C." Of course, they ceased to be kingdoms. And, as this little horn "came out of one of them," it must have arisen before Christ, instead of 622 years after Christ, when Mahomet arose. (See Rollin, vol. iv. pp. 210, *246, 264, 377.*)

The angel says, Dan. viii. 10, "*it waxed great, even to the host of heaven.*" Now if *host of heaven* means the Jews, then it must be before they were cut off as a nation, and of course the Mahometan power cannot be the "*little horn.*" For God has cut off the Jews, and said, "I will no more have mercy upon the house of Israel; but I will utterly take them away. For ye are not my people, and I will not be your God." Hosea i. 6, 9. "For the Lord God shall slay thee, (Jews,) and call his servants by another name." Isa. lxv. 15. They cannot, then, wax great to the host of heaven nearly six hundred years after they are not the *host of heaven.* If they should say it means the christian church, then I ask, what is meant by the place of his sanctuary? See 11th verse: "Yea, he (little horn) magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down." Who is the prince of the host? It cannot be the high priest, as some say; for the priesthood was abolished many centuries before Mahomet lived. What is the place of his sanctuary? They must and will answer, if they answer at all, *Jerusalem.* And Jerusalem was cast down by the Romans five hundred and fifty years before Mahomet lived. How can these things be?

Again. The angel says, Dan. viii. 23, "*And in the latter time of their kingdom,*" (the four kingdoms of Alexander's empire, the last of which was destroyed, as Rollin has shown, thirty years B. C.,) "*when the transgressors are come to the full,*"—that is, when the Jews are come to the height of their transgression, in the cup of abominations, God will suffer them to make a league with the Romans, or little horn; and "*a king of fierce countenance, and understanding dark sentences, shall stand up,*" meaning Rome, for Mahomet did not exist until five hundred and fifty years after the Jews were destroyed for their transgressions. Moses explains this, Deut. xxviii. 49, 50: "The Lord shall bring a nation against thee from *far, from* the end of the earth, as swift as the eagle

ɜth; a nation whose tongue thou shalt not under-
ınd; a nation of fierce countenance, which shall
t regard the person of the old nor show favor to
ɜ young." All commentators agree that Moses is
ɔphesying the destruction of the city of Jerusalem
the Romans. If so, then is Daniel prophesying
ɜ same, for the characters and descriptions are the
me.

Verse 24: "*And his power shall be mighty, but not his own power.*" Now this is representing the ɔman kingdom in its last part, Papacy, as in the ɪion of the little horn, Dan. vii. 25: "*And they shall given into his hand,*" *not by his own power.* Here an agreement with the little horn of Papacy, and rees with the ten horns giving up their power to ɜ papal beast. See Rev. xvii. 13, 17: "These ve one mind, and shall give their power and ·ength unto the beast. For God hath put in their arts to fulfil his will, and to agree, and give their ngdom unto the beast, until the words of God shall fulfilled."

"*And he shall destroy wonderfully, and shall prosper d practise, and shall destroy the mighty and the holy ɔple.*" Mahomet certainly did bear rule by his own wer, he governed by his own laws, and, as John ls us, he was not raised up to destroy green things, ıe people of the Holy One,) "but only those men ıo have not the seal of God in their foreheads." ɪv. ix. 4: "And it was commanded them that they ould not hurt the grass of the earth, neither any een thing, neither any tree; but only those men ıich have not the seal of God in their foreheads."

Dan. viii. 25: "*And through his policy also he shall use craft to prosper in his hand, and he shall magnify nself in his heart.*" Compare this with the little rn of Papacy, Dan. vii. 25: "And he shall speak eat words against the Most High, and shall wear t the saints of the Most High, and think to change nes and laws: and they shall be given into his nd until a time, times, and the dividing of time."

Thes. ii. 4: "Who opposeth and exalteth himself

above all that is called God, or that is worshipped: so that he, as God, sitteth in the temple of God, showing himself that he is God."

Rev. xiii. 4—6: "And they worshipped the dragon which gave power unto the beast; and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things, and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven." "*And by peace shall destroy many.*" That is, by pretending to be a minister of peace he shall destroy many by his delegated power over heretics. "*He shall stand up against the Prince of princes.*" This is the Antichrist spoken of by John, in 1 John ii. 18: "Little children, it is the last time: and as ye have heard that Antichrist shall come, even now are there many antichrists; whereby we know that it is the last time." Against the Prince of princes, cannot apply to Mahomet, for he did not stand up against Christ nor the high priest. "*But he shall be broken without hand.*" I answer, he must be broken by the stone cut out without hands. See Daniel ii. 34, 35: "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet, that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth," which carries away all the kingdoms of the earth, and sets up the kingdom of Christ, which will stand forever.

Mr. Smith and Mr. Cambell admit, that the twenty-three hundred days will end in 1843; and then Mahometanism will be destroyed, the Jews return, &c. Very well; I will show that the papal beast will be destroyed at the same time, and that Christ will

me at the same time, and if ever the Jews return must be at the same time when the false prophet destroyed. See Rev. xix. 20: "And the beast was ken, and with him the false prophet that wrought iracles before him, with which he deceived them at had the mark of the beast, and them that woripped his image. These both were cast alive intc lake of fire burning with brimstone." This text ows their destruction to be at one time. Now the ming of Christ. See 2 Thes. ii. 8: "And then all that Wicked be revealed, whom the Lord shall nsume with the spirit of his mouth, and shall desy with the brightness of his coming." This text oves that Christ will come in his glory before the ast will be destroyed, meaning Papacy. See also n. vii. 21, 22: "I beheld, and the same horn made ar with the saints, and prevailed against them; til the Ancient of days came, and judgment was ven to the saints of the Most High; and the time me that the saints possessed the kingdom." See so Dan. vii. 9, 10, 13, 14: "I beheld till the thrones ere cast down, and the Ancient of days did sit, nose garment was white as snow, and the hair of s head like the pure wool: his throne was like the ry flame, and his wheels as burning fire. A fiery eam issued and came forth from before him: ousand thousands ministered unto him, and ten ousand times ten thousand stood before him: the lgment was set, and the books were opened. I w in the night visions, and, behold, one like the n of man came with the clouds of heaven, and me to the Ancient of days, and they brought him ar before him. And there was given him domion, and glory, and a kingdom, that all people, tions, and languages should serve him: his domion is an everlasting dominion, which shall not pass vay, and his kingdom that which shall not be desyed." Will Mr. Smith or Cambell tell us what ese texts mean, if it is not Christ's second coming.

II. The Return of the Jews. "And they *all fall by the edge* of the sword, and shall be

led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."* This proves that Jerusalem shall be trodden down or possessed by the Gentiles, until the times of the Gentiles be fulfilled. See Rom. ii. 9, 10: "Tribulation and anguish upon every soul of man that doeth evil; of the Jew first, and also of the Gentile. But glory, honor, and peace, to every man that worketh good; to the Jew first, and also to the Gentile." We see by this text that the time of the Gentiles carries us to the end of the gospel dispensation. And if old Jerusalem is ever built again, it cannot be until the end of the gospel day. See Rom. xi. 25, 26: "For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." When the fulness of the Gentiles be come in, then all Israel (spiritually) shall be saved. Isa. vi. 3: "And one cried unto another, and said, Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory." "His glory is the fulness of the whole earth," (i. e. Gentiles.) Eph. i. 9, 10, also 23: "Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself: that, *in the* dispensation of the fulness of times, he might

* Luke xxi. 24—28.

gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him:" "which is his body, the fulness of him that filleth all in all."

By these and similar texts we are taught that the gospel church among the Gentiles is the fulness of Christ, and the *times of the Gentiles* must of course be the fulness of the gospel day. If then the Jews are to return to their own land and build Jerusalem again, it cannot be until the gospel dispensation is finished, or "the times of the Gentiles be fulfilled." For while the gospel dispensation lasts, if they continue not in unbelief, they are grafted in among the Gentiles, and are all one in Christ. And as long as they are without faith they cannot please God, and, of course, cannot be the people of God. Paul argues the above in the eleventh chapter of Romans. Where, in the New Testament, can a single passage be found to prove the return of the Jews to their own land? And, if it is not in the New Testament, what biblical rule has any one to say that it remains to be fulfilled? If you say the Lord will set his hand again the second time to recover the remnant of his people, Isa. xi. 11, "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea;"—if this means the Jews, then it was fulfilled in the return of the Jews from Babylon.

1. They were redeemed from Egypt. See Deut. vii. 8, xv. 15: "But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt." "And thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee: therefore I command thee this *thing to-day.*" 1 Chron. xvii. 21; "And what one

nation in the earth is like thy people Israel, whom God went to redeem to be his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt?"

2. They were redeemed from Babylon. See Ezra ii. 1: "Now these are the children of the province that went up out of captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city." Neh. i. 8—10: "Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations: but if ye turn unto me, and keep my commandments, and do them, though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there. Now these are thy servants, and thy people, whom thou hast redeemed by thy great power, and by thy strong hand." Dan. ix. 2, 15: "In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem." "And now, O Lord our God, that hast brought thy people forth out of Egypt with a mighty hand, and hast gotten thee renown, as at this day, we have sinned, we have done wickedly." Micah iv. 10: "Be in pain, and labor to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon: there shalt thou be delivered; there the Lord shall redeem thee from the hand of thine enemies."

If this means spiritual Israel, then why look for the Jews' return? True, God will redeem his people (spiritually) the second time:—

1. From Sin by regeneration through faith. Heb. *ix. 15:* "And for this cause he is the mediator of the

new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Titus ii. 14: "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Ps. cxxx. 8: "And he shall redeem Israel from all his iniquities."

2. From *Death* by the power of God in the resurrection. Hosea xiii. 14: "I will ransom thee from the power of the grave; I will redeem thee from death: O death, I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from mine eyes. Rom. viii. 23: "And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

So let Messrs. Smith and Cambell take which horn of the dilemma they please. I have shown by the plain scripture, that the SON OF MAN must come at the time specified, Dan. viii. 14: "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." And as it is the main object of these writers to try to support a "*Millennium*" before Christ's second coming, I challenge them all, or either, to prove it by the Bible, and nothing but the Bible; let them keep to the point.

WILLIAM MILLER.

Boston, March 15, 1840.

BRIEF REVIEW OF DOWLING'S REPLY TO MILLER. No. I.

DEAR BRO. HIMES:—I thank you for the book you sent me,—"*Dowling's Reply to Miller.*" I was in hopes, when I read his introduction, we should have fair argument at least; yet when he gave his reasons for exposing my expositions, (as he calls them,) I had some fears that I had not found in him an honest, disinterested opponent.

"Were the doctrine of Mr. Miller established upon evidence satisfactory to my own mind, I would not rest till I had published in the streets, and proclaimed in the ears of my fellow-townsmen, and especially of my beloved flock, '"THE DAY OF THE LORD IS AT HAND!" Build no more houses! plant no more fields and gardens! forsake your shops and farms, and all secular pursuits, and give every moment to preparation for this great event! for in three short years this earth shall be burned up, and Christ shall come in the clouds, awake the sleeping dead, and call all the living before his dread tribunal.' It is not, therefore, in a captious spirit that the following pages are sent into the world, but in order to vindicate myself, as a minister of the gospel, from what would be a most criminal neglect in not sounding such an ALARM."

The amount of the above extract is simply this: he would disobey the positive command of Christ, "occupy till I come," and counteract a prophecy of the dear Savior, Luke xvii. 28—30, "Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they *builded*; but the same day that Lot went out of *Sodom*, it rained fire and brimstone from heaven,

and destroyed them all: even thus shall it be in the day when the Son of man is revealed,"—and be a fanatic. No danger, Mr. Dowling; with these motives, God will never call you to warn mankind: your wisdom would be folly with God. But I have read the work, and, if I am not in an "egregious error," I plainly saw that Mr. Dowling was laboring in an uphill business. It was like the prayer we heard in Boston last winter, when the speaker prayed to God, "begging that he would not suffer men to burn up their Bibles after 1843." I find it, also, to be full of the same spirit of boasting and bragging which we find in "Miller Overthrown," "Miller Exploded," "Boston Resolution," &c.; all of which are signs of the last days. See 2 Tim. iii. 1, 2: "This know, also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy." Our great men were in trouble; therefore Mr. Dowling must throw darkness upon the Bible—he must preach up that men *cannot understand* the Bible unless we come to him or some other A. M. or a D. D. Let me here say, once for all, I do not despise good men who may have worn or now wear these titles. I do not despise learning; for of all things on earth which I ever beheld, a humble, *learned man I truly love*. But I do despise these baubles or titles, which have become too common in the christian world, which the Son of God never wore, and taught his followers to reject.

Mr. Dowling begins first with the seventy weeks; and, after shifting, twisting, and turning, he says, page 49, "Mr. Miller says the 490 years begin B. C. 457, which is correct. He says they end A. D. 33, which is also correct." This is all I ask. If it ended in 33, then 1810 would end in 1843. Let this part of the controversy be settled here. No matter when Christ died, it has nothing to do with the argument. We are then agreed that 70 weeks or 490 days were just fulfilled in 490 years, ending A. D. 33. So far we agree. In his next section, page 53, after quoting

Daniel's vision, he then begins to confuse the minds of his readers, by quoting all the ancient and modern opinions of men;—he dares not stand on Bible alone. But I shall not follow him in his confusion of tongues. We wish to understand the question, Dan. viii. 13, "For how long a time shall the vision last, the daily sacrifice be taken away, and the transgression of desolation continue, to give both the sanctuary and host to be trodden under foot?" Answer, "Unto two thousand three hundred days." With this translation, I have no difficulty. But what vision? I answer, the ram, he-goat, and little horn. Mr. Dowling, on pages 85 and 86, has endeavored to make people believe that I fix the rise of the *little horn* at the beginning of the vision. I cannot impute this to his *ignorance;* it cannot be less than a wanton disregard to truth; for he well knew I had applied the "little horn" to Rome pagan and papal. See page 59 of his own work. The text inquires, "For how long time shall the vision last?" not how long shall the little horn last? So all that he has said on that point is sheer duplicity, to blind, and draw his readers from the point at issue. The point at issue is, doth the vision contain any thing, or time, but the history of Antiochus, and the time he defiled the temple? I answer, it does; and every reader must see that it contains a part, if not all, of the Persian history, all of the Grecian, and all of the "little horn," which evidently includes Antichrist, which power is to end only with Christ's coming. See Dan. vii. 21, 22. 2 Thess. ii. 8. Remember the question: "*For how long time shall the vision last?*" The vision begins with the ram pushing westward, which is Persia warring against Grecia, according to Mr. Dowling's own showing. Then for him to say the answer only includes Antiochus Epiphanes, is a perversion of the question. It includes Grecia under Alexander, the four kingdoms into which his was divided, then another power, called a "little horn," when the transgression of the Jews should come to the full. See the instruction of the angel, Dan. viii. 23—25: "And

in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes: but he shall be broken without hand." Was this all done under Antiochus? was it not his own power which defiled the temple? Surely it was. But Mr. Dowling says this "little horn" means a person, not a kingdom. He says, "To this it may be replied, that while in most instances in this prophecy," and he ought to have said in every instance, "a horn does signify a kingdom, to assert that it does so in this case is begging the question." Is this your *logic*, Mr. Dowling? Suppose, sir, you write me a letter; in that letter you use the word "*student*" ten times—nine times you explain yourself to mean a "wise man;" would it be begging the question to call the tenth a "wise man?" And if my opponent called it "a fool," would he not be put upon his proof to show you meant in this isolated case "a fool?" And as Mr. Dowling has admitted my proof, and brought not a particle of proof from the Bible to support his assertion, I can safely rest my view, that it means the Roman kingdom, or that abomination spoken of by Christ, Matt. xxiv. 15, which would destroy the city and sanctuary, the Jews as a people, and magnify himself, and stand up against Christ.

I shall now examine the evidence he has brought against the seventy weeks being a part of the vision. In this he evidently has tried to blind people's eyes, by hiding the truth and throwing dust.

"But the reader who has not read Mr. Miller's book will inquire, Does he place the date so far back *without a shadow* of a reason? I reply, I have read

his third lecture very carefully, to discover whether he has any reason whatever for placing the commencement of the 2300 years at the same time as the commencement of the 70 weeks, and I can discover none, except a most singular inference he draws from the words in Dan. viii. 21, 'the man Gabriel, whom I had seen in *the vision*, at the beginning, touched me,' &c."

He says I have brought no other proof but Dan. viii. 21. Now let the reader turn to my lectures, page 57, twenty-second and twenty-third lines from the top. "Does not the angel say to Daniel, ix. 23, [not viii. or ix. 21,] Therefore understand the matter and consider the vision?" He has quoted a wrong verse, and then says the word "*the*" is not in the Hebrew; he dares not say the word "*the*" is not in the twenty-third and twenty-fourth verses,—"to seal up *the vision*," &c. You see, my dear reader, how your ministers will stoop to the meanest subterfuges to deceive you, and "cry peace." But not all of them. No: I bless God there are a few honest ones left yet. But this book is evidently got up to throw darkness upon the people, to misrepresent my views, and to clothe the scripture in a mantle of darkness.

In pages 84—86 he has misrepresented my views entirely: I have nowhere said the "little horn" began the vision, or had its rise until 158 years B. C., when the Grecians ceased to trouble the Jews, and the Romans began to work deceitfully. All his arguments, then, are founded on false premises. And I may well say the whole of his arguments are built upon false premises and conjectures. His four years, of which he attempts to make so much, has no effect on my system at all. I think Christ died A. D. 33. He thinks Christ died A. D. 29. But the end of the 70 weeks, he says, was A. D. 33. Very well, sir, this is all I ask; you may think what you please about Christ's death, it is the year I want, whether you reckon 453 and add 37, or reckon 457 and add 33. We agree it is 33, according to our chronology. And from the end of the 70 weeks I

may reckon "backwards or forwards" as I please. Now, sir, if the instruction that Gabriel gives Daniel in the 9th chapter is concerning the vision of the 8th chapter, then I am right. If not, then I may be wrong.

Let all of our readers examine for themselves, and then their blood must be on their own heads. I wish not to deceive any—nor be deceived. I ask the reader to read Daniel viii. 16—19; then read Daniel ix. 21 to 24; and determine for himself what "*vision*" the angel came to make Daniel understand, and what "vision and prophet or prophecy" would be sealed up by the 70 weeks. This is the turning point, and Mr. Dowling knows it, or he would never have tried so hard to misquote and darken my arguments, which he will not call "arguments," and by which expression he has discovered his prejudice, and his unfitness to review any serious or candid work. "Let no man deceive you by any means."

WILLIAM MILLER.

Low Hampton, July 13, 1840.

REVIEW OF DOWLING. No. II.

DEAR BRO. HIMES:—I am pained to the heart when I see the deceit and art that are used at the present day to lull the church to sleep and deceive souls. Yes, I see even those who profess to be servants of Christ and lovers of souls, taking sides with the scoffer, and ridiculing and treating with contempt an important doctrine of the Bible, which has eternal consequences hanging upon a right understanding and a just appreciation of its truth. Of all the writers which I have seen, none is equal to "John Dowling, A. M., pastor of the Pine-street Baptist church, Providence, R. I." He, in my opinion, will be the means of *sinking more souls* into perdition, than your "Par-

sons Cooke, Whittemore, Skinner, Cobb, Thomas," and all the host of scoffers put together. For they have only prompted men to read and hear with more attention and profit. But Dowling steals upon men in that sly, deceitful, and artful manner, that they are chilled before they know it, and poisoned with a noxious vapor by the air they breathe. The effects will be easily seen, wherever Dowling's work is read and believed: the Bible will be neglected, reformations will cease, and indifference succeed.

Permit me, now, in a farther review of this work, to examine a few of his main attacks on my "four pillars," as he calls them. 1. The 2300 days, Dan. viii. 13, 14. This he has endeavored to destroy, root and branch; and if his assertion were evidence, I would give it up; but to a rational and free mind it is not sufficient. He begins with the 70 weeks, at the last end of my argument. (He calls it no argument.) You may inquire why he begins with the seventy weeks. This is very evident;—he wishes to avoid the main argument. And *first*, he asserts, over and over again, that *I am ignorant*. This would throw some dust in the reader's eyes. What is his final conclusion? I answer—he finally concludes, that 70 weeks were fulfilled in 490 years, and ended A. D. 33. Ignorant as I am, we agree in this to a charm. Very well. What is his next argument? His next argument of any bearing or force is, that "the vision of the ram and he-goat" was Antiochus Epiphanes. Here, he is very careful to keep out of sight my argument that the *three visions*, had at three several times, are but *one prophecy:* Nebuchadnezzar's dream, Daniel ii. 26—45; also Daniel vii.; and then Daniel viii., the ram and he-goat. My argument was, that these three visions are but *one prophecy*. "The dreams are the same," as Joseph said to Pharaoh. And if this be true, then the little horn, instead of being Antiochus, must be the Roman kingdom. This would be natural; and then, to be consistent, *all the* proof that I should be under any obligation *to show* would be the *agreement* between the little horn

and the Roman kingdom. The little horn in the 7th chapter is explained to mean the fourth or Roman kingdom. See Dan. vii. 7, 8. And what rule has Mr. Dowling to apply the same "*little horn*," in the next vision, to some other kingdom, when the inspired writer has nowhere told us he meant another kingdom, but the reverse? See Dan. viii. 1: "After (or like) that which appeared unto me at the first." Then he sees the vision of the Medes and Persians; (compare Dan. vii. 5, with viii. 3, 4;) then of the Grecian, Dan. vii. 6, with viii. 5—8. Then the little horn answers to the fourth kingdom. Now let us compare Daniel vii. 7, 8, with viii. 9, 10. The first was "dreadful, and terrible, and strong exceedingly." The other "waxed exceeding great towards the south, towards the east, and towards the pleasant land." The first "devoured, brake in pieces, and stamped the residue with the feet of it." The next, "It cast down *some* (or residue) of the host and stars to the ground, and stamped upon them." The first, Dan. vii. 21, "made war with the saints and prevailed against them." The other "waxed great against the host of heaven." The first "shall speak great words against the Most High," Dan. vii. 25. The last, "Yea, he magnified himself against the Prince of the host." The Roman kingdom is described by Moses, Deut. xxviii. 49, 50, as "a nation of fierce countenance," "a nation whose tongue thou shalt not understand." Daniel says this little horn is "a king of fierce countenance and understanding dark sentences." The first, Dan. vii. 25, 26: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time, and times, and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." Now, viii. 24, 25: "And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, *and practise*, and shall destroy the mighty and the

holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand."

Surely, Mr. Dowling, this is an *argument* that you cannot *guess* away; nor can all the magicians, astrologers, sorcerers and soothsayers of Babylon confute it.

The next argument Mr. Dowling brings is, "that he does not regard the 2300 evenings and mornings as prophetical days or years," page 84. What do I care what *he regards?* Shall we crouch and fawn to his dogmatism? No, my dear reader; if you have read my lectures, you know I have proved as clearly that the 70 weeks is a part of the vision, *as he has proved* that the 70 weeks were 490 years. And if 490 years were included in the same vision, (see Dan. ix. 23, 24,) then of course his 3 years and 55 days, and all his long struggle on that point, is but wind. For the question is, as he has shown, page 70,—"For how long a time shall *the* vision last?" I answer, as he says, page 71, "Unto two thousand and three hundred days." But what was to be done in the vision? The text says, as Mr. Lowth translates it, "The daily sacrifice be taken away, and the transgression of desolation continue." What does Daniel say about taking away daily sacrifice and the transgression of desolation continuing? Dan. xii. 11: "And from the time that the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." Here, Mr. Dowling, are 1290 days, and you acknowledge, page 71, that these are *probably years;* where then are your "1150 evenings and mornings?" A lame conclusion, poor logic, this! What else must be done in the vision? "To give both the sanctuary and host to be trodden under foot." What do Daniel and John say about treading under foot? Dan. vii. 7, 19, 25: "After this I saw in the night visions, and behold, a fourth beast,

dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns. Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time, and times, and the dividing of time." Rev. xi. 2: "But the court which is without the temple, leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months."

These times spoken of in Daniel and Revelation mean 1260 years, he admits, on page 71. Where then is your 1150 common days, Mr. Dowling? Is there no argument in this? The argument about the little horn, page 86, "Placing the little horn which was to spring from the head of the goat, before the time when the goat began to exist," which he charges me as having done, is a subterfuge too base to be replied to, and an argument too silly to need a serious answer. The *vision* began 457 B. C., *not the little horn.*

If Mr. Dowling's cause is so weak that he must descend to such misrepresentations, and contradictory arguments, I would advise him to apply to the Boston clergy for a "resolution" in his favor, or to get a few more puffs from the "Watchman" and "Secretary," to sustain him in his inconsistent course!

I have removed the principal difficulties that he has thrown in the way of sincere seekers after truth, and now take my leave of the work.

WILLIAM MILLER.

Low Hampton, July 18, 1840.

BRIEF REVIEW OF S. COBB'S LECTURES ON THE "MILLER MANIA."

THE Rev. S. Cobb, of Waltham, Mass., some time last year gave a course of lectures to the Universalist society in that town, and has since published them in the "Christian Freeman," under the caption of the "*Miller Mania.*" The following passing notice of them, by brother Miller, will give the reader some idea of their merit.

DEAR BRO. HIMES: I have by your politeness received Rev. S. Cobb's Lectures on the "Miller Mania." I think a few such lectures would do good among the followers of Universalism here. For they have been taught here that Christ will never come again to the earth, that his second coming was at Jerusalem; and Mr. Cobb has admitted that the "glorious appearing of the great God and our Savior Jesus Christ" is yet future. He has also admitted that Paul, in 1 Thess. iv. 16, means a coming that is yet future. Admitting these two passages to apply to the future coming of Christ, it follows, of course, that all Mr. Miller claims may be true; for the passages of like import and expression must have a like meaning. 1st. Take Titus ii. 13: "Looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ." Then the text in Heb. ix. 28 must have a similar meaning and the same fulfilment. "So Christ was once offered to bear the sins of many; and unto them that *look for him* (*looking for*, says Paul to Titus) *shall he appear* (glorious appearing) *the second time* (first time was when he was *offered*, second time will be when he comes to bless

his people and consummate their hopes) without sin unto salvation." Where then can his coming to Jerusalem be placed? It cannot be his first, for that was before. It cannot be his second, for that is the one we are looking for, and yet in the future. Can Mr. Cobb get a space between one and two? Try again, my dear sir; it is a difficult task, but try again; you *can* wrest the scripture. A desperate cause needs a desperate effort.

Again; let Mr. Cobb compare 1 John ii. 28: "And now, little children, abide in him; that when *he shall appear* we may have confidence, and not be ashamed before him at *his coming*." Was this written before Jerusalem was destroyed? Be careful, Mr. Cobb; you may yet prove that John was dead before Jerusalem was destroyed, and if so, your theory all goes to the wind. If, then, this text from John's epistle was written twenty years after Jerusalem was destroyed, then his appearing must be in the future. And why this caution, "Little children, abide in him," &c.? How is this? who can be ashamed before him at his coming, if all will be happy and holy? This text does favor my views, surely. "Some to shame and everlasting contempt."

Mr. Cobb admits that 1 Thess. iv. 16, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first," is a future coming of Christ. This is admitting the whole ground; for the following verses, to the fourth verse of the fifth chapter,—"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore, comfort one another with these words. But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a *woman with child;* and they shall not escape;"—

must mean the same coming. And three things are plain and obvious:—

1. The duty of brethren to comfort one another with talking and preaching this doctrine of Christ's coming, which Mr. Cobb opposes.

2. That the brethren have no need that he write of the times and seasons, for they very well knew, yes, they perfectly knew, that the day of the Lord would come as a thief in the night, to some, and they would be destroyed, and should not escape. I ask, how did they know this thing? I answer, by Christ's words. Matt. xxiv. 38—44: "For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away: so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch, therefore; for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Mark xiii. 32—37: "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye, therefore: for ye know not when the master of the house cometh; at even, or at midnight, or at the cock-crowing, or in the morning: lest, coming suddenly, he find you sleeping. And what I say unto you, I say unto all, Watch." Luke xii. 35—40: "Let your loins be girded about, and your lights *burning;* and ye yourselves like unto men that wait

for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the lord, when he cometh, shall find watching; verily, I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye, therefore, ready also: for the Son of man cometh at an hour when ye think not." By these texts they knew it perfectly. And this proves, beyond a reasonable doubt, that Christ in Matthew had reference to a yet future coming, according to Mr. Cobb's own admission.

3. That those who say "*peace and safety*" are the ones that will be destroyed. And "*when they shall say it*," we know that the time is at hand when they shall be destroyed, and that suddenly.

Here we have a strong evidence that the coming of the Lord, according to Mr. Cobb's own concession, is near at hand. See "Christian Freeman," vol. i. No. 43, p. 1. 2d col.: "*And the accomplishment of the great and glorious purpose of God, in the resurrection of all men from the dead, is also in a few instances called the coming of Christ;* as in 1 Thess. iv. 16: "*For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead shall rise in Christ first.*" And in whom, I inquire, will they rise next? The Bible says, "And the dead in Christ shall rise first." But Mr. Cobb can transpose and say, "And the dead shall rise in Christ first." This wresting of scripture to suit our own creed would make even the *notorious Whittemore* blush. But this is proving 2 Peter iii. 16,—"As also in all his epistles, speaking in them of these things; in which are some things hard to be *understood, which* they that are unlearned and un-

stable wrest, as they do also the other scriptures, unto their own destruction,"—to be fulfilled, and completes Paul's sign, "For when they shall say, Peace and safety, then (at that time) sudden destruction cometh upon them, as travail upon a woman with child, (surely the Universalists are in great trouble,) and they shall not escape." This "*great and glorious purpose of God*" is what I am trying to prove. Mr. C., why in so much trouble, then? Do you not like to have the "glorious purpose" of God done? Why so much perplexity and distress? The "glorious purpose of God" will be done in earth as in heaven. "Ah! yes, Oh! Oh!! that is what I am afraid off," said the guilty man. You are safe, and need have no fear; why are you all in such a bluster?

Again; in the introduction to his first lecture, Mr. Cobb has tried to make out that I am governed by some corrupt motive, such as *vain-glory*, *marvellousness*, *design to deceive*, &c. This shows the true character of the man. No man can have an honest motive in writing or giving his views of scripture. Why not? Because he judges out of his own heart, and from his own conduct. And as he does not pretend to know me personally, of course his judgment must proceed from his knowledge of his own motives, (James iv. 12;) and as such a course was not called for to put down an error, so easily disposed of, as he says, it cannot but satisfy every thinking mind that he had grappled with arguments too powerful for him to encounter, without the aid of misrepresentation and lying, to prejudice his hearers and blind their judgment. This mode of beginning a religious discourse is calculated to destroy all confidence in the man, as a Christian or an honest opponent.

Again; his main argument is that all judgment was fulfilled at Jerusalem. And this view of our Savior's predictions, hatched up between our D. D.s' standard authors on the one part, and Universalists, or modern Deists, or scoffers, on the other part, has *produced* a doctrine which will be the means of *carrying* thousands of the unthinking part of the

world to endless ruin. All that Mr. Cobb does is to bring one of these D. D.s to prove his point; no matter what the Bible may say, one of these will put down all the Bible in the world. They feed on all rotten carcasses, and will find themselves in the end where John has placed them, Rev. xxii. 18, 19, and 15: "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." This hobby of the Universalists has been confuted a thousand times; yet they will harp on a broken string their discordant notes, to lull mortals to sleep, and to prevent the lost children of men from hearing the midnight cry and preparing for judgment.

I will confute them once more. Acts xvii. 30—32: "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. And when they heard of the resurrection of the dead, some mocked; and others said, We will hear thee again of this matter." This judgment day is at the resurrection, evidently; and this day is appointed, and I am showing the appointed time. Amos iii. 7: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets;" and I have plainly shown that he has so done it, Phelps, Cambell, Skinner and Whittemore to the contrary notwithstanding.

WILLIAM MILLER.

Low Hampton, Aug. 1, 1840.

REVIEW OF "A BIBLE READER" ON THE TWO WITNESSES, REV. XI. 8.

DEAR BRO. HIMES: The rules which are given in the 13th No. of the "Signs of the Times," by a "Bible Reader," to interpret scripture, I believe to be good, and worthy to be known and read of all men. Therefore, I wish to apply his rules to the text in question, Rev. xi. 8: "And their dead bodies *shall lie* in the streets of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified."

Now let me *inquire of the Holy Spirit*,—

1. What dead bodies? Spirit answers: The two witnesses, or testimony of Jesus Christ. Rev. xi. 3—7: "And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive-trees, and the two candlesticks standing before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them."

2. What are those witnesses? Rev. xi. 4: "These are the two olive-trees, and the two candlesticks standing before the God of the earth." Zech. *iv.: The* candlestick is there called the word of God

unto Zerubbabel. Psalm cxix. 105: "Thy word is a lamp unto my feet, and a light unto my path." The olive-trees are sons of oil, the evidence for our faith in Christ. John v. 39: "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." The answer then is, the Scriptures.

3. Who killed the witnesses? The Spirit answers, John v. 7: "The beast that ascendeth out of the bottomless pit." What is the beast? Spirit answers, Rev. xvii. 3: "So he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns." This beast had seven heads and ten horns. Now read Rev. xvii. 4—8: "And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication. And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration. And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. The beast that thou sawest, was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, (whose names were not written in the book of life from the foundation of the world,) when they behold the beast that was, and is not, and yet is." Daniel has explained this beast. Dan. vii. 7 and 23: "After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that

were before it; and it had ten horns. Thus he said, The fourth beast shall be the fourth kingdom upon the earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down and break it in pieces." The answer then will be, in plain, simple language, "The Roman kingdom, while under the woman (or false church) or last head." Rev. xvii. 13: "These have one mind, and shall give their power and strength to the beast."

What great city is this alluded to in the text? Spirit answers, Rev. xvii. 18: "And the woman which thou sawest is that great city, which reigneth over the kings of the earth." Also Rev. xvi. 19: "And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." Again, Rev. xiv. 8: "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Then this great city is Babylon mystical; yes, or Rome under papal rule. Why is it called Sodom and Egypt? Because the Holy Spirit has made them an ensample or figure of other cities or nations that should afterwards live as they had lived. 2 Peter ii. 6: "And turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly." Jude 5—7: "I will therefore put you in remembrance, though you once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them *in like* manner, giving themselves over to fornication, *and going* after strange flesh, are set forth for an *example*, suffering the vengeance of eternal fire."

Why does it say "where also our Lord was crucified?" Answer. If Sodom and Egypt are used figuratively in the text, which "the Bible Reader" must admit by his own exposition; then also must "where the Lord was crucified" be so used; for it says "where *also*;" i. e., in like manner as this place would sin like Sodom and Egypt, so would they crucify the Lord of glory afresh. Heb. vi. 6: "If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." In his mystical body, Col. i. 24: "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church."

How many streets were in this great city? Answer. Rev. xi. 13: "And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven." Ten streets, agreeing with ten toes, ten horns, and meaning ten kingdoms. Rev. xvii. 12: "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast."

Were these witnesses only to be slain in one kingdom? No more. Rev. xi. 9: "And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves."

Which of the ten kingdoms would do this; or in which would it be done? I answer, the Holy Spirit has not told us. This is only to be known when the subject matter is fulfilled. Here, "*the Bible Reader*" seems to be confused. He has gone into the city of Jerusalem, he is hunting for the street where Christ was crucified. Dear sir, you will never find it there. Go you out of the city on the mount that is paved with skulls; go where criminals suffer, if you would find *where the Sodomitish* rulers and Egyptian tyrants

will persecute or slay the Son of God. Again, he is looking for Elijah to come; Christ says he has come already. "Have these *astounding* predictions ever been so fulfilled?" he inquires. I answer, they have. "Who has seen them?" Not the proud Pharisee; he had eyes, but he saw not. Why, he could not believe, although he saw the "*astounding*" miracles of our Savior. I know of many who have seen these things, and believed them too, and are now waiting for the consolation of Israel. But you say, "*When?*" I answer, in the French revolution, and since.* "*Where?*" In France, in Europe, in America, and in all the world. "These astounding predictions," these "amazing wonders," have been, are now, and will be shortly fulfilled, or fulfilling, and will be seen by every eye. He closes with good advice; may we all go and do likewise.

WILLIAM MILLER.

Low Hampton, Oct. 20, 1840.

* See next article.

REMARKABLE FULFILMENT OF PROPHECY, RELATING TO FRANCE AND THE "TWO WITNESSES."

QUOTATIONS FROM EMINENT EXPOSITORS OF PROPHECY, WITH REMARKS BY MR. MILLER.

DEAR BRO. HIMES: I send you a few extracts from some ancient authors on the subject of the "two witnesses." Please to give them a place in your new work, and you will oblige many.

I. I shall quote Dr. Thomas Goodwin, president of the Magdalen College, Oxford, who wrote an exposition of Revelation in A. D. 1639, more than two hundred years since. On Rev. xi. 13, he remarks: "By the tenth part of the city, I understand some one tenth part of Europe. By earthquake here is meant a great concussion or shaking of states, politic, or ecclesiastical. By this earthquake's so falling out in a tenth part of the city, this tenth part of it is so shaken that it falls; that is, ceaseth to be a tenth part of the city, or to belong to its jurisdiction any longer. The effect of this earthquake, and fall of this tenth part of the city, is killing seven thousand of the names of men. Now, by men of name, in scripture, is meant men of title, office and dignity; these having killed the witnesses, themselves are to be killed, by being bereft of their names and titles, which are to be rooted out forever. Now which of these ten kingdoms (may be intended,) it is not hard to conjecture. The saints and churches of *France*, God has made a wonder unto me in all his proceedings towards them, first and last; and there would seem some great and special honor reserved for them, *yet, at the last;* for it is certain that the first light

of the gospel, by the first and second angel's preaching, in Rev. xiv., which laid the foundation of Antichrist's ruin, was out from among them, namely those of Lyons, and other places in France. And they bore and underwent the great heat of that morning of persecution, which was as great, if not greater, than any since. And so, as that kingdom had the first great stroke, so now it should have the honor of having the last great stroke in the ruin of Rome."

So much for Dr. Goodwin. And who has read the history of the French revolution, but will acknowledge that these extracts breathe a spirit of prophecy, literally fulfilled in about one hundred and fifty years afterwards?

I will next quote Dr. H. Moore. In his book, "MYSTERY OF INIQUITY contained in the kingdom of *Antichrist*," Book 2, ch. 12, on Rev. xi. 13, he observes: "That an earthquake signifies political commotions and change of affairs, is obvious to any one; but that the city here mentioned should be understood not of a city of brick or stone, but a *polity*. For I conceive it is plain enough that this city is the very city mentioned in the eighth verse, which is called the great city, and this great city is the whore of Babylon, and the whore of Babylon is nothing but the body of the idolatrous clergy in the empire, who appertain to the seventh or last head of the beast, which is an head of blasphemy, as well as the six first, that is to say, an idolatrous head. Whence we may understand what is meant by these *seven thousand names of men;* for neither seven nor thousand signify any determinate number, but only the nature or property of these *names of men* that are said to be slain, namely, that they are TITLES, DIGNITIES, OFFICES OR ORDERS of men belonging to the state of Christendom. As under the seventh head, that is become idolatrous and antichristian, and this number *seven* is multiplied into a *thousand*, it signifies a perfect nulling of all such *offices* and *orders* of men; for no men at all here are *necessarily* implied to be slain, but *only all* antichristian OFFICES and FRATERNITIES to

be dissolved and abrogated, and things to be reduced to the purity of the first four hundred years. For to *slay* by a diorismus, signifies nothing else but a causing a thing to *cease to be*. This, but little question, is the true meaning of this place. And the tenth part of the city will have a sense marvellously coincident therewith."

The above sentiment was published by Dr. Moore, A. D. 1663. In a little more than a hundred and thirty years afterwards it became a matter of fact, instead of prophecy and opinion. No one need to be informed, that one of the ten kingdoms of western Rome, or of Papacy, France, abolished all titles and orders in one day or decree, in A. D. 1793 or 1794.

I will now give you a few extracts from Rev. Peter Jurine, a minister of the French church at Rotterdam, taken from a work entitled "The Accomplishment of Scripture Prophecies, or the approaching Deliverance of the Church." This work was translated into English in the year 1687, more than one hundred and fifty years ago. He says, Part II. page 68, "We shall see such admirable agreement between the events and the prophecies explained, that shall abundantly convince that what I am about to say is not *simple conjecture*." Page 242, on Rev. xi. 13, he says, "There shall be an earthquake, that is, a great emotion and trouble in the world, and in the antichristian kingdom. In this emotion a tenth part of the city shall fall; that is, a tenth part of the antichristian kingdom shall be taken away from it. Now what is the tenth part of the city which shall fall? In my opinion we cannot doubt that it is France. This kingdom is the most considerable part or piece of the ten horns, or states, which once made up the great Babylon city. *It fell*. This does not signify that the French monarchy shall be ruined; but it may be *humbled;* but in all appearance, *Providence does design for her afterwards a great elevation.* It is highly probable that God will not let go unpunished the horrible outrages which it acts at this day *(of persecution.)*

"Afterward, it must build its greatness upon the ruins of the papal empire, and enrich itself with the spoils of those who shall take part with the Papacy. They who persecute the Protestants, know not where God is leading them: this is not the way by which he will lead France to the height of glory. If she comes thither, it is because she shall shortly change her road. Her greatness will be no damage to Protestant states; on the contrary, the Protestant states shall be enriched with the spoils of others, and be strengthened by the fall of Antichrist's empire. This *tenth* part of the *city* shall *fall* with respect to the *Papacy; it shall break with Rome, and the Roman religion.* One thing is certain, that the Babylonian empire shall perish through the refusal of obedience by the ten kings, who had given their power to the *beast.* The thing is already come to pass in part. The kingdoms of Sweden, Denmark, England, and the states of Germany, have withdrawn themselves from the jurisdiction of the Pope. They have spoiled the harlot of her riches. They have eaten her flesh, that is, seized on her benefices and revenues which she had in their countries. This must go on, and be finished as it is begun. *The kings who yet remain under the empire of Rome, must break with her, leave her solitary and desolate.* But who must begin this last revolt? It is most probable that FRANCE shall. Not Spain, which is as yet under the clergy, and plunged in superstition and under tyranny as much as ever. Not the emperor, who in temporals is subject to the Pope, and permits that in his states the archbishop of Strigonium should teach that the Pope can take away the imperial crown from him. It cannot be any country but *France.*"

How can it be possible that this servant of God could, without a prophetic spirit, so exactly describe events more than a hundred years before they were literally fulfilled? I beg of you, my brethren of the ministry, read this over again; compare it with the history of Europe for fifty years past. Why will you be so unbelieving? Are you not ashamed of your

unbelief, when you see the faith, boldness, and honesty of this French Protestant, who lived in the days of persecution when the world wondered after the beast? Oh Lord God! what will become of our stall-fed, indolent, unbelieving, hypocritical, and proud clergy of the present day? Do they believe any scripture is fulfilling at the present day? No. They are blind and cannot see afar off; they love to slumber, they will not bark. And if any of thy servants do lift up their voices, these will only murmur in their nests, and dream on, I fear, into eternity. Oh God! awaken us to a sense of our awful danger.

Again, he says, "Seeing that the tenth part of the city that must fall is France, this gives me some hopes that the death of the 'two witnesses' hath a particular relation to this kingdom. It is the street or place of this city, that is, the most fair and eminent part of it. The witnesses must remain dead upon this street, and upon it they must be raised again. And, as the death of the witnesses and their resurrection have a relation to the kingdom of France, it may well fall out that we are not far distant from the time." On page 50, speaking of the time, he says "that it will fall on the year 1785." On page 279, he says, "If I should be mistaken nine or ten years, —— I do not think that any could justly treat me as a *false prophet*, and accuse me of rashness." In another place, he says, "And in the earthquake were slain of men seven thousand; in the Greek it is *names* of men, not seven thousand men. I confess that this seems somewhat mysterious: in other places we find not this phrase, *names of men*, put simply for *men*. Perhaps there is here a figure of grammar called *hypallage casus*, so that *names of men* are put for *men of name*, that is, of raised or considerable quality, be it on account of riches, dignity, or of learning. But I am more inclined to say, that here these words, *names of men*, are put for *men of name*, and must be taken in their natural signification, and do intimate that the total *reformation of* France shall not be made with blood.

shed; nothing shall be destroyed but NAMES, such as the names of Monks, Carmalites, Augustines, Dominicans, Jacobins, Franciscans, Capuchins, Jesuites, Minimes, and an infinite company of others, whose number it is not easy to define, and which the Holy Ghost denotes by the number *seven*, which is the number of perfection, to signify that the order of monks and nuns shall perish forever. This is an institution so degenerated from its first original, that it is become the arm of Antichrist. These orders cannot perish one with another. These great events deserve to be distinguished from all others, for they will change THE WHOLE FACE OF THE WORLD."

What can we think, when we compare this prophecy, if you please to call it such, with the history of the French revolution, but that God in the fulfilment has given us indubitable proof that these servants of his, in their exposition of this passage, gathered the true and simple meaning of the Holy Spirit? They could not have written to support any particular theory, for neither do any of them appear to have any on this point. They wrote while it was yet a prophecy. They could have no national prejudice, for they were from different nations. Surely, we must admire their harmony, and the power and goodness of God, in thus giving them knowledge of these events spoken of in this prophecy, so as to tell the manner, place, and time when these things should be fulfilled.

Let me quote to you from Rev. John Willison, minister of Dundee, who published a number of sermons under the title of "The Balm of Gilead." In one of these, he says, "Before Antichrist's fall, one of the ten kingdoms which supported the beast shall undergo a marvellous revolution. Rev. xi. 13: 'And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven;' by which *tenth part* is to be understood *one of* the ten kingdoms into which the great city,

Romish Babylon, was divided. This *many* take to be the kingdom of France, it being the *tenth* and last of the kingdoms, according to the rise, and that which gave Rome the denomination of the beast with ten horns, and also it being the only one of the ten that was never conquered since its rise. However unlikely this, and other prophesied events, may appear at the time, yet the almighty hand of the only wise God can soon bring them about when least expected." These sermons were published in A. D. 1742, more than fifty years before the fulfilment of the prediction.

Many other authors of great celebrity, who wrote many years before the French revolution, might be quoted, who all believed that the two witnesses would be slain in France, that the earthquake would be in that kingdom, and that there the names, titles, or orders of men would be abolished. And nearly all of them fixed the time between the years 1785 and 1795. I will give one more extract on this point, from Dr. Gill, taken from a sermon on the answer to the question, "*Watchman, what of the night?*" published in A. D. 1748, almost one hundred years since. He says, "If it should be asked, What time it is with us now? whereabout we are? and what is yet to come of this night? as a faithful watchman, I will give you the best account I can. I take it, we are in the *Sardian* church state, in the last part of it, which brought on the Reformation, and represents that. We are in the decline of that state, and there are many things said of that church which agree with us, as that we have a name that we live, and are dead, &c. —— It is a sort of twilight with us, between clear and dark, between day and night. As to what of the night is yet to come, or what will befal the churches, and will bring on the dismal night before us;—they are the slaying of the witnesses, and the universal spread of Popery all over Christendom; and the latter is the unavoidable consequence of the former. The slaying of the witnesses, which I understand not so much in a literal sense, or of a corporal death, though there may be

many slain in this sense when it will be, but in a civil sense, with respect to their ministry being silenced by their enemies, and neglected by their friends;—this is an affair that is not yet over: the witnesses have not yet finished their testimony; they are still prophesying, though in sackcloth or under some discouragements; whereas it will be, when they have finished their testimony, and at the close of the 1260 days or years of Antichrist's reign, that they will be killed. —— The ruin of Antichrist will immediately follow the rising and ascension of these witnesses; for at the same hour that they shall ascend, will be a great earthquake, or a revolution in the papal state; and the tenth part of the city, or of the Romish jurisdiction, shall fall; that is, one of its ten horns, kings or kingdoms belonging to it, and perhaps the kingdom of FRANCE is meant, and *seven thousand men of name* will be slain, and the rest be affrighted, and give glory to God; nothing of which has yet been done. From all of which it may be concluded, that the slaying of witnesses is yet to come, and will make the dismal part of that night we are entering into, and which will be accompanied with a universal spread of Popery: —— but her 'plagues shall come in one day, death, and mourning, and famine, and she shall be utterly burnt with fire.' *Before the utter destruction of Antichrist*, he shall go forth with great fury to destroy, and utterly to make away many; yea, he shall plant the tabernacles of his palace between the seas, in the glorious holy mountain, or the mountain of delight, of holiness; and what place is there, in all the globe, to which this description so well answers as Great Britain? (I answer, Italy.) This will be done before, and but a little before, his ruin; for it follows, 'yet he shall come to his end, and none shall help him.'"

If these doctors had lived in this day, with the same spirit in which they then wrote, they would *not have* called my views "moonshine," for they *harmonize* to a charm; or if our D. D.'s had a little

more of their Bible knowledge, some of their modesty, and less of their own sufficiency, they would not bluster in "resolutions," nor be blinded in "lunar rays," but, like our author above quoted, they would be able to give the time of night, that the people might be prepared for the morning.

These writers which I have quoted, and a number more which might be given with equal propriety, predicted, on the authority of the Bible, a grand and very important revolution in France, a change of ecclesiastical and civil polity, the introduction of a new system, fatal to Popery and tyranny, but friendly to the liberty, peace, and happiness of man. They foretold that this revolution should be effected, not in the ordinary course of things, nor by the ministry of the gospel, but by a peculiar dispensation of God; by a sudden convulsion, like an earthquake, attended with the destruction of names, titles, dignities, orders, and the humiliation of the French monarchy, falling from the support of Papacy. They foretold her subsequent exaltation, liberty of the nations, spread of the gospel, and the death and resurrection of the witnesses. They fixed the time between 1785 and 1795. Love, who wrote in 1651, prophesied that Babylon should begin to fall in 1790. Rev. Robert Fleming, minister of the Scotts church in London, in a discourse on the rise and fall of Papacy, published in 1701, says, "The French monarchy will begin to be humbled as soon as 1794."

What can all this mean? Can you not see the signs of the times in all this? If not, your eyes are indeed closed that you cannot see, and your ears stopped that you will not hear; and in such an hour as ye think not, it will come upon you. Oh! you scoffers, and scorners of the cry, "Behold, the Bridegroom cometh!"—what will you do?

LETTER I.

ON THE SECOND ADVENT.

DEAR BRO. HIMES:—The following is an *extract* of a letter which I wrote sixteen years since to a friend, on the subject of the near approach of the dear Savior. This was several years before I publicly avowed my faith in the doctrine.

WILLIAM MILLER.

1.*Come, blessed Savior! nor let time delay
2. The sacred morn of that expected day,
3. When all the happy throng, the heavenly band,
4. Descending from above, "the spirit land;"
5. When the seventh trump its solemn blast shall sound,
6. And Gabriel's voice shall shake the solid ground.
7. Then sleeping myriads from their graves shall rise,
8. And meet their Savior in those nether skies;
9. While those who yet remain, by men oppressed,
10. Will feel a sudden change and join the bless'd;
11. Where, in one chorus joined, the song be raised,
12. To God, the Father, Son,—"Ancient of days."

I sometimes almost flatter myself I shall live to see this glorious day. "Fanatical," say you. Very well; I should not be surprised if you and I should both be on this earth, alive,—

13. When from the east we see a cloud arise,
14. And bring to view a Savior long despised;

* The figures refer to proof-texts, having the same numbers, immediately following the letter.

15. When we shall hear that trumpet's dreadful roll,
16. That shakes the earth from centre to the pole;
17. When, from the great white throne, indignant ire
18. Shoots forth its blaze, and sets the world on fire:—
19. Then all the wicked, all that pride can boast,
20. Shall be as stubble, saith the Lord of hosts;
21. When kings, and captains, tyrants, mighty men,
22. Are the great supper for the fowls of heaven;
23. And kingdoms, thrones, and powers, dominions riven,
24. Like chaff before the angry whirlwind driven.
25. The dragon, papal beast, and great arch foe,
26. Shall sink in endless night, eternal woe;
27. The orb of day, his face be hid in gloom,
28. And the old reeling earth in Nature's tomb.

"Then you believe in annihilation?" methinks I hear you say. No, sir; I believe

29. That this dark orb shall from its ashes rise,
30. And the new heavens, descending from the skies,
31. The happy bride, adorned in righteousness,
32. Shall with the Bridegroom enter to his rest.
33. Then, O my soul, will you, permitted, view
34. This word fulfilled, "created all things new;"
35. And all be banished—trials, sins, and fears,
36. To live and reign with Christ a thousand years.
37. The beloved city, filled with boys and men,
38. Will constitute the New Jerusalem,
39. And there, as priests to God, with Christ to dwell,
40. While Satan and his hosts are chained in hell.——
41. But, lo! a thousand years are past and gone,
42. Since the new world was from the old one born;
43. When death gives up the particles of dust,
44. And hell lets loose the spirits of the cursed.

45. Then on the surface of the earth they stand,
46. A company unnumbered as the sand;
47. For in their flesh they sinned in time that's pass'd,
48. So in the flesh must they be judged at last;
49. Driven and gathered, round the city roam,
50. To hear their sentence and receive their doom.
51. But can they scale those walls, so great and high?
52. No; nothing enters that doth make a lie.
53. Lo! on the golden walls, from tower to tower,
54. See saints stand judging them in this dread hour!
55. There justice, from above, in fiery breath,
56. Destroys the rebels—"this the second death!"

I am almost persuaded to believe that we shall never meet again until that day, when the Sun of righteousness shall rise

57. With healing wings, and grace on grace distil,
58. And cleanse the church on Zion's holy hill;
59. Where sin no more controls, nor death by sin,
60. But justified and glorified with him:
61. No need of sun or moon, for he's our light;
62. No changing seasons there, nor gloomy night;
63. No parting there of friends, nor farewells given,
64. But gathered all in one from earth and heaven.
65. On this my faith is fixed, my hope is raised—
66. To him the glory, and his name the praise.
67. Then, while I stay in this unfriendly state,
68. Lord, give me grace, and patiently I'll wait.

The above is written to you, my brother, hoping that you may catch some of the feelings and exercises of the author's heart, while he has often read and pondered over the blessed passages to which you are referred in the conclusion, under head of "Proof-texts." I can only claim your indulgence; merit I claim not.

For poets say, and surely they can tell,
To read a poet right, "drink from his well;"
To feel the spirit, catch the spirit's flame,
And kindred spirits kindle back again.
Then read the proof, my brother, and believe,
If I'm not right, I'm happy being deceived;
For hope's an anchor,—all in this agree,—
And faith a helmsman—so at least with me;
The word of God my compass, love the pole,
Experience are my sails, and Christ the whole.
Grace is my ballast, for it keeps me low;
The Spirit is the wind, that bears me through;
Perfection is the haven for which I run,
Consigned to him who gave for me his Son;
Life is the voyage, and I am "homeward bound,"
Time is my log-book, death my anchor-ground;
The resurrection is my ship o'erhauled,
Eternity unites us all in all.

August 17, 1826. WILLIAM MILLER.

PROOF-TEXTS.

1. He which testifieth these things saith, Surely I come quickly: Amen. Even so, come, Lord Jesus. —Rev. xxii. 20.

2. My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning.—Psa. cxxx. 6.

3. To the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints. —1 Thess. iii. 13.

4. He shall call to the heavens from above, and to the earth, that he may judge his people.—Psa. l. 4.

5. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms

of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever.—Rev. xi. 15.

6. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty; when he ariseth to shake terribly the earth.—Isa. ii. 19—21.

7. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth.—John v. 28.

8. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.—1 Thess. iv. 17.

9. Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels.—2 Thess. i. 5—7.

10. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.—1 Cor. xv. 52.

11. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.—Rev. v. 9.

12. I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his

wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.—Dan. vii. 9—14.

13. And I looked, and behold, a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.—Rev. xiv. 14—16.

14. Jesus saith unto him, Thou hast said: nevertheless, I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.—Matt. xxvi. 64.

15. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem.—Isa. xxvii. 13.

16. *Immediately* after the tribulation of those

days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. —Matt. xxiv. 29.

17. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. —Rev. xx. 11.

18. For behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many.—Isa. lxvi. 15, 16.

19. For behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.—Mal. iv. 1.

20. Therefore, as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel.—Isa. v. 24.

21. That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.—Rev. xix. 18.

22. And, thou son of man, thus saith the Lord God; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice

which I have sacrificed for you. Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord God.—Ezek. xxxix. 17—20.

23. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. —Dan. ii. 35, 44.

24. The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.—Isa. xvii. 13.

25. And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him

to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.—Rev. xiii. 1—7.

26. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever.—Rev. xx. 10.

27. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.—Isa. xxiv. 23.

28. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it: and it shall fall, and not rise again.—Isa. xxiv. 20.

29. Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.—2 Pet. iii. 13.

30. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.—Rev. xxi. 2.

31. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.—Rev. xix. 8.

32. There remaineth, therefore, a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labor, therefore, to enter into that rest, lest any man fall after the same example of unbelief.—Heb. iv. 9—11.

33. Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do if God permit.—Heb. vi. 2, 3.

34. For behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.—Isa. lxv. 17.

35. And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness,

and sorrow and sighing shall flee away.—Isa. xxxv. 10.

36. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.—Rev. xx. 6.

37. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the streets of the city shall be full of boys and girls playing in the streets thereof.—Rev. xx. 9. Zech. viii. 5.

38. Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.—Rev. iii. 12.

39. And hast made us unto our God kings and priests: and we shall reign on the earth.—Rev. v. 10.

40. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season.—Rev. xx. 2, 3.

41. And when the thousand years are expired, Satan shall be loosed out of his prison.—Rev. xx. 7.

42. And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea.—Rev. xxi. 1.

43, 44. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works.—Rev. xx. 13.

45. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them.—Rev. xx. 9.

46. And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.—Rev. xx. 8.

47. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.—Rom. vii. 5.

48. For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.—1 Pet. iv. 6.

49. They return at evening: they make a noise like a dog, and go round about the city. And at evening let them return; and let them make a noise like a dog, and go round about the city.—Ps. lix. 6, 14.

50. Even a full wind from those places shall come unto me: now also will I give sentence against them.—Jer. iv. 12.

51. And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel.—Rev. xxi. 12.

52. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life.—Rev. xxi. 27.

53. And the Lord shall be King over all the earth: in that day shall there be one Lord, and his name one. All the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner-gate, and from the tower of Hananeel unto the king's wine-presses. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.—Zech. xiv. 9—11.

54. Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are

are unworthy to judge the smallest matters?—1 Cor vi. 2.

55. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.—Rev. xx. 9.

56. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.—Rev. xx. 14, 15.

57. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.—Mal. iv. 2.

58. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every dwelling-place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence.—Isa. iv. 3—5.

59. I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.—Hos. xiii. 14.

60. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.—Rom. viii. 17.

61. And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof.—Rev. xxi. 23.

62. And there shall be no night there; and they need no candle, neither light of the sun; for the

Lord God giveth them light: and they shall reign forever and ever.—Rev. xxii. 5.

63. Therefore, they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock, and of the herd; and their soul shall be as a watered garden: and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord.—Jer. xxxi. 12—14.

64. That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him.—Eph. i. 10.

65. Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ.—Tit. ii. 13.

66. Thou art worthy, O Lord, to receive glory, and honor, and power: for thou hast created all things, and for thy pleasure they are and were created.—Rev. iv. 11.

67. Wherefore, take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.—Eph. vi. 13.

68. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry.—Heb. x. 36, 37.

LETTER II.

ON THE RETURN OF THE JEWS.

DEAR BRO. HIMES:—I am now at home—found my family and friends well; yesterday was very sick, owing to my great anxiety to see home, and my fatigue on my journey. To-day I feel much better, and shall employ a little time in writing to you.

Those souls whom I have addressed in my six months' tour are continually before me, sleeping or waking. I can see them perishing by thousands; and when I reflect on the accountability of their teachers, who cry "peace and safety," I am in pain for them. How many souls will brothers Phelps, Cambell, and others, who are sticklers for the Jews' return, and for a temporal millennium, be the means of lulling to sleep; and while they are flattering themselves that their teachers are right, find, to their eternal cost, that their preparation for the eternal world was delayed a few days too long, on the vain supposition that the Jews must return and a millennium intervene. Why will they not listen to reason and scripture? Peter was converted from such a selfish and bigoted mind, when he said, "Of a truth I perceive that God is no respecter of persons." Acts x. 34, 35. And yet, truly, if the Jews ever return, they must be respected of God; for will not all acknowledge that they are to be gathered by God out of all nations, &c.? Isa. lxvi. 20: "And they shall bring all your brethren for an offering unto the Lord out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of

the Lord." They are not gathered because they work righteousness, or because they are children of faith; but because they are "*God's ancient covenant people.*" For if they believe, they are grafted in among the Gentile believers, and are no more Jews in that sense. Rom. x. 12: "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him."

Now if the Jew be restored because he is a Jew, then Peter needed another conversion; for he said he perceived that God was no respecter of persons. What a pity that Peter had not the aid of brother Phelps and his deacon to teach him better. Again —how foolish Paul must have been to wish himself accursed, Rom. ix. 3: "For I could wish that myself were accursed from Christ for my brethren, my kinsmen, according to the flesh;" when brother Phelps, Skinner, and the notorious Whittemore,* if they had lived in his day, could have told him, in five words, "Father Paul, God will not cast away his ancient covenant people; for all Israel shall be saved."

Once more—if James had lived in the days of the Boston trio, he might have written a very different epistle than the one he wrote to the "twelve tribes scattered abroad." Instead of pointing to the law of liberty and faith in Christ Jesus as their justification, and respect of persons, he might have told them to remain steadfast as Jews, and in the end they would all be gathered in and saved. Yes, how different would James have written, if he had believed in the return of the Jews, and the salvation of God's ancient covenant people.

If then the Jew, as a Jew in the flesh, must have another day, God must have respect of persons, without any reference to the work of righteousness. Or God must give the Gentile another day, after the Jew. Rom. i. 16, 17: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salva-

* These gentlemen, with a few others, made themselves conspicuous by their hostility to Mr. Miller and his views, when in Boston in the winter of 1840.

tion to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, the just shall live by faith."

Here we are plainly taught that the Jew has had his day, and now the Gentile has his. Rom. ii. 7, 11, 28, 29: "To them who, by patient continuance in well-doing, seek for glory, and honor, and immortality, eternal life; for there is no respect of persons with God. For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

These passages show plainly, that the Jews have had their day, and have been visited with the indignation and wrath of God, of which they are a sample unto us who afterwards should live ungodly. Now, if they, as unbelievers, after suffering, as a nation, the vengeance of God, are to be gathered again and restored to their privileges, land and laws, then the Gentiles, after suffering the vengeance of eternal *life*, are to be restored again to their present privileges, country, and laws. Will the trio agree to this? I think not. Yet the type must agree with the antitype. But the gospel promise, which was before the law made to Abraham, was in Christ unto all them which believe, both Jew and Gentile. This is certainly the apostle's reasoning in the 3d and 4th chapters of Romans, and he says not one word about the Jews' return, when he sums up the advantage the Jew had over the Gentile. Rom. iii. 1, 9: "What advantage then hath the Jew? or what profit is there of circumcision? What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin."

Not a word about this return, and inheritance of Judea again. Yet, if so, their restoration would be a great advantage over the Gentile. Deut. xxx. 7:

"And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee." Isa. xi. 14: "But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them." Isa. liv. 7, 8, 15: "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. Behold, they shall surely gather together, but not by me: whosoever shall gather together against thee shall fall for thy sake." Hosea i. 11: "Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel."

If these passages mean the Jews, then certainly they will rule over the Gentiles; and it was an unpardonable neglect in the apostle to the Gentiles not to give us warning of it. But he does tell us that the chief advantage of the Jew was, that he had the praise of God, which advantage the Gentile now has over the Jew. So it is to the Jew first, and also to the Gentile.

Again—are the Jews to be gathered to their own land, and never pulled up again? Amos ix. 15: "And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." If so, how can Paul reconcile Gal. vi. 15: "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature?" Eph. i. 10: "For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." Also ii. 12, 16: "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the *covenants of* promise, having no hope, and without

God in the world: and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby."

And how would our dear Savior explain John x. 16: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." How is this explained, if the Jews are to be a separate people again, and never pulled up? When will Christ break down the partition wall? When will he unite Jew and Gentile in one body? And if the church be the fulness of him, (see Eph. i. 22, 23:) "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all,"—how can the Jew, as a Jew, be a part of his body, inheriting old Jerusalem, while the church is the fulness of him who inherits all things, and the Jew at the same time contribute to the prosperity of the New Jerusalem? Can brother Phelps, or Cambell his prompter, answer these questions? Let us have plain, distinct answers; keep to the point. But, say these judaizing teachers, what shall we do with all those passages in the prophets that speak the Jews' return to their own land? I answer, sirs, will you be so good as to notice that all the passages which you dare quote to prove your doctrine were written or prophesied before the Jews were restored from Babylon, and had their literal fulfilment in that event.

But, say you, some of them, such as they should "never be pulled up," "David shall be their king forever," &c. &c., were not fulfilled. Very well, gentlemen. If you will examine your Bibles you will find every prophecy which could not be fulfilled literally, has a direct allusion to the new covenant, and cannot be fulfilled under the old. There, *Israel*, *Judah*, and *my people* are to be understood as spiritual Israel, &c., as in Isa. xi. 10, 12: "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people: to it shall the Gentiles seek; *and his rest* shall be glorious. And he shall set up

an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

The 11th verse speaks of the gathering of the remnant of *his people*. The 10th and 12th verses show that it is under the new covenant. Also Jer. xxxii. 37, 40: "Behold, I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely; and I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me."

Verses 36th and 37th speak of their being gathered out of Babylon; 38th and 40th show plainly that it is under the new covenant. Again, Ezekiel xxxvii. 21, 28: "And say unto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore."

The 21st and 22d verses speak of the children of Israel being gathered, the 23d and 24th show the new covenant, 25th speaks of their dwelling in the land forever, 26th and 28th of the new covenant. These specimens show how the prophecies may be understood, and the scriptures harmonize; but if we take into consideration the names and phrases used by the prophets under the Old Testament, we must, unless we are willingly ignorant, see that no other names would or could be used with propriety, but such as have been used. And every bible student must have discovered this, and seen that if it were not so, in vain might we look for any prophecy in the Old Testament concerning the church in the New. By thus having a veil over their faces, and *thus* construing scripture, Skinner and Whittemore *can* throw all judgment on the poor Jews, and

Phelps and Cambell can give them all the promises. But father Paul gives to each a portion in due season: "Tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honor, and peace, to every man that worketh good, to the Jew first, and also to the Gentile."

If brother Cambell's book is published, send me a copy, and if brother Phelps publishes his lectures, send them also. I long for the privilege of squaring them by the Bible, the rule which will sweep away the cobwebs of man-made wisdom, like darkness before the rising sun. I have not had time to read "*Miller Exploded*," nor "*Miller Overthrown*." If they are as sarcastic and foolish as I am informed they are, I shall take no pains to answer them. Let the authors meet him whose word they have ridiculed. I remain, as ever, yours,

WILLIAM MILLER.

Low Hampton, March 31, 1840.

LETTER III.

TO MR. CAMBELL, ON THE LITTLE HORN, THE EVENING AND MORNING VISION, JEWS' RETURN, AND MILLENNIUM BEFORE THE RESURRECTION.

DEAR BRO. HIMES: I perceive in the last number of the "Signs of the Times," that Bro. Cambell is still harping on his little horn of the *third beast*, and separating the *morning* from the *evening* vision. And, without any proof, he continually asserts the *Jews' return* and *millennial reign* before the resurrection. Do I understand aright?

Now, I think Bro. Cambell may be put right, or at least he will help a brother, in charity, out of his "vagaries."

I. As it respects the little horn of Daniel, eighth chapter, he says it is Mahomedism; and yet it belongs to the third or Grecian kingdom, and, of course, is now in existence, and must be until 2300 years are accomplished, which, according to his own showing, will be in A. D. 1843. Then, the fourth, or Roman kingdom, is not yet in being; for the fourth kingdom was to bear rule over, or tread down, the whole earth. Dan. vii. 23: "Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces." And this little horn is the third kingdom, and is said to wax exceeding great. Dan. viii. 9—11.

Surely, Bro. Cambell will help Bro. Miller out of this "vagary." Rollin tells us "that the four kingdoms of the Grecian monarchy became Roman *provinces* thirty years before Christ," which was six

hundred and fifty before Mahomet. Daniel tells us that this little horn would stand up in the latter time of these four kingdoms. Mr. Cambell makes him stand up six hundred and fifty years after the fourth kingdom had destroyed the whole earth. Dan. viii. 23—25: "And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand." Surely this is a paradox; or I am dreaming.

II. Concerning the *evening* and *morning* vision, I will say, "What God has joined together, let no man put asunder." Dan. viii. 26, 27: "And the vision of the evening and the morning which was told, is true; wherefore shut thou up the vision; for it shall be for many days. And I Daniel fainted, and was sick certain days; afterward I rose up and did the king's business; and I was astonished at the vision, but none understood it." Here Daniel plainly unites the visions of the evening and morning, as Mr. Cambell calls them, and Daniel unites them in one, calling it "the vision;" and plainly says "it shall be for many days." What shall be for many days? The vision of the evening and morning. How many days? I answer, 2300 days. Either both are to be understood as but one vision, seen at different times, or both ending at the same time. If the morning vision is only numbered, why does the prophet unite them and tell us it is for many days?

III. As it respects the Jews return, I say there is not a text, promise or prophecy, written or given of God, which was not given before their return from Babylon, and I believe was then literally fulfilled.

IV. With reference to the millennial reign before Christ comes, I ask Bro. Cambell to reconcile the following passages with his views, and give me light:—Dan. vii. 21, 22: "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom;"—compared with Dan. vii. 9, 10, 13: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him." Also, Luke xvii. 26—30. Mark xiii. 23—29. 1 Thess. iv. 14—18: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we, which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore, comfort one another with these words." Also, v. 1—4. 2 Thess. ii. 7—10: "For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is

after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." Rev. xiv. 14—20.

In the mean time, I advise you, my dear reader, not to put off your preparation for eternity; I entreat you, by all that is dear, not to wait; I warn you now to secure your title to heaven, to happiness, and glory. Do not wait until you see the end of our discussion. Perhaps, before we have finished our controversy, the voice from the "great white throne" may pronounce these dreadful words, "IT IS DONE!" There is no harm in being secure. It is safe to be ready. If I thought, that I should be the means of your neglecting this one thing needful, by my writings, I would write no more. Let not curiosity or neglect be the means of your eternal regret and misery.

WILLIAM MILLER.

New York, May 19, 1840.

LETTER IV.

PREFATORY REMARKS—CLOSING UP OF THE DOOR OF MERCY—MILLENNIUM—THE CHRONOLOGY.

DEAR BRO. HIMES: Your letters, both from Portland and Boston, were received last Saturday, when on my way to Dresden, where I have lectured four days.

We had a good time. The Lord was there. Day after to-morrow I begin a course of lectures at Fort Ann. The next week I go north, where I have three places, which will take three weeks at least. I do not know what to say to you about coming to Massachusetts again. I have more business on hand than two men like me could perform. I must lecture twice every day. I must converse with many—answer a host of questions—write answers to letters from all points of the compass, from Canada to Florida, from Maine to Missouri. I must read all the candid arguments, (which I confess are not many,) that are urged against me. I must read all the "slang" of the drunken and the sober; and since "hard cider" has become so popular, *these publications are not few*. The polar star must be kept in view, the Chart consulted, the compass watched, the reckoning kept, the sails set, the rudder managed, the ship cleaned, the sailors fed, the voyage prosecuted, the port of rest to which we are destined understood, the watchman to answer the call, "Watchman, what of the night?"

CLOSING OF THE DOOR OF MERCY—MILLENNIUM. Yours, and brother Litch's articles on the closing of the door of mercy, are good.* All that I can do in addition, would be to bring a few passages of

* See Appendix, No. III. Also, see articles in the Signs of the Times, No. 9, page 70, by MR. LITCH.

scripture as proof that in the end of the world there must be a little time to gather the wicked from the just, to separate the bad from the good.

1. The parable of the Tares. Matt. xiii. 37—42. "He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing ing of teeth." Take notice, the tares and the wheat grow together until the harvest, verse 30. The harvest is the *end of the world*. Now let me ask, Can this scripture be true, and at the same time brother Cambell's and Dowling's views of the *millennium* be fulfilled? Every unprejudiced mind must answer, No. Before, or at the end of the world, he gathers out of his kingdom all that do iniquity or offend; and at the end of the world they are burnt. They must grow together until the harvest, and "the harvest is the end of the world." Where, then, can Mr. D. or C. find a place for their millennium?

Again; see Matt. xiii. 47—50: "Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth." Take notice, the net is the gospel; it gathers good and bad. In the end of the world it is drawn ashore, full of good and bad. They then sit down and gather the good into vessels, and cast the bad away. After

they have drawn the net ashore, they cannot take more fish. Now must come a little time to separate the good from the bad. "So shall it be in the end of the world." Where can there be a time when all the fish are good? If there is such a time, surely before they get to shore they must fall from grace. Will brothers Cambell and Dowling admit this?

Again; Rev. xiv. 15—19: "And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap; for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God." The earth is first reaped, and the precious fruit gathered in. Then, before the angel having power over fire can burn the world, and execute that purpose of God, the vine must be harvested, and cast into the wine-press of the wrath of God, and the last battle be fought. In my opinion, when this last bloody battle begins, the earth will have been reaped, the good fruit will then be gathered, and the vine [kingdoms and combinations of earthly men] destroyed, and carried away, and no place found for them on earth. Here we see a little time will be necessary to execute this last work of God's vengeance on the earth. "For by pestilence, famine, and the sword, will God plead with all flesh." Some say the time is too short now for all this to be done before 1843. But we ought to remember that God has said, "A short work will *the Lord* make upon the earth." Rom. ix. 28. And *if the destruction* of Jerusalem was a type of the end *of the world*, as we generally believe it was, then

his would all be performed in two or three years, at nost. To say positively when the door will be shut, I cannot; for I do not know how much time may be ncluded in the words "when the seventh trump begins to sound." That the seventh trump has begun to sound, I have little or no doubt; and how ong *beginning* to sound may last, whether one nonth, six months, or a year, I cannot tell. At any rate, it will do us no harm to be ready. God says, Rev. x. 7, "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." And Paul tells us, in his epistle to the Ephesians, iii. 4—9, "Whereby, when ye read, ye may understand my knowledge in the mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ."

What the mystery of God is, which God hath revealed to his holy prophets and apostles—that it is the gospel preached unto the Gentiles. Then "time shall be no longer," means gospel time, and "the mystery of God shall be finished," means the preaching of the gospel to the world shall be completed. This agrees with Matt. xxiv. 14: "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come."

Every one can judge for himself how long time "the seventh trumpet beginning to sound" may be. *Mr. Cambell,* and those who believe in a temporal *millennium,* must suppose it to last more than

thousand years, in order to be consistent with themselves, and then it would only begin to sound. And this would be a short work, too! Can any man, with a sound mind, believe in a doctrine so full of absurdities? I, for myself, can never believe it.

THE CHRONOLOGY. As it respects the Chronology I sent you, no fault can be found, except in two or three places: the time of Joshua and Samuel, and the length of the administration of the Judges. Our chronology, by Usher, fixes the time of the Judges only about three hundred and thirty years. Paul, in Acts, says it was four hundred and fifty years. They have one text, from which I expect they draw some conclusions; but they do not follow that 1 Kings vi. 1. This says four hundred and eighty years after the children of Israel came out of Egypt. Now let us see how they abide by this. Forty years in wilderness, thirty years for Joshua and Elders before their bondage in Mesopotamia. Twenty-one years under Samuel certain, and perhaps more. Forty years under Saul, forty years under David, and four years of Solomon, making in all but the Judges one hundred and seventy-five years, leaving three hundred and five years for Judges. Usher has about three hundred and sixty, or three hundred and sixty-five. Now it is morally certain he cannot agree with the text in 1 Kings vi. 1. I should prefer Paul's account to Usher's; for Usher and others agree with neither. I agree with Paul, and the Bible account of the Judges, which you will see exactly harmonize. No doubt the would-be masters and teachers will criticise and grumble. But if they will not follow the Bible, it is no reason why we should hide the truth from the perishing sinner. Brother Dowling will undoubtedly fret some; for he has forestalled himself on the six thousand years. But I think brother Cambell will look at it candidly. I may be mistaken; but if he knows that a number of worthy and learned divines have examined and come to the same conclusion, I think he will treat it with candor.

WILLIAM MILLER.

Low Hampton, Aug. 12, 1840.

LETTER V.

MR. MILLER RECOVERING—DISAPPOINTMENT IN BEING DEPRIVED OF MEETING THE CONFERENCE—HIS RESIGNATION—HIS FRIENDS.

DEAR BRO. HIMES:—Again, by the blessing of God, I am able to sit up and write a few lines to my friends. You, and the dear friends of the Conference in Boston, have been in my mind both in my sleep and while awake, and my prayers have been continually raised for the blessing of God upon your deliberations—that the Spirit of the Most High might direct your counsels. I have feelings, and feel yet a confidence in God, that your Conference* will be instrumental of doing much good, in rending the veil of tradition from all faces, and exposing the unscriptural doctrine of "peace and safety," the "spiritual millennium," and "return of the Jews." Why was I deprived of meeting those congenial minds, in this good, this glorious cause of light and truth? Why am I to bear this last affliction, and not enjoy this one pleasure of meeting once more fellow-laborers in a cause so big with prospects, so glorious in its results, so honoring to God, so safe for man? Why are the providences of God so mysterious? I have often inquired—Am I never to have *my will?* No, never; until my will shall harmonize with thine, O Father! Yes, God is right, his providence is right, his ways are just and true, and I am foolish thus to murmur or complain.

I had set my heart on this, to see and to hear

* General Conference of the believers in the Advent near, held in Boston, Oct. 14, 15, 1840.

brothers *Jones*, *Litch*, *Ward*, *Cole*, *Himes*, *Plumer*, *Millard*, *Burnham*, *French*, *Parker*, *Medbury*, *Ayres*, *Smith*, and others. Yes, and then to see those private brethren, too—brothers Shaw, Nichols, and Wood—but I cannot name them all. Those colored brethren, too, at Belknap street, with christian hearts; Heaven, I hope, has stamped them as its favorites. Oh! I had vainly hoped to see you all, to breathe and feel that sacred flame of love, of heavenly fire; to hear and speak of that dear and blessed Savior's near approach.

Away, ye cold, ye calculating formalists, ye proud and haughty worldly professors. I had rather have one hour with *those whom I have named above*, and hundreds more that could with the same propriety be named, than to enjoy an age of all that you call great or good. But here I am, a weak, a feeble, toil-worn old man, upon a bed of sickness, with feeble nerves, and worst of all, I fear, in part unreconciled to God. But bless the Lord, my soul; I have yet great blessings, more than I can number. I was not taken sick far away from home; I am in the bosom of my family; I have my reason; I can think, believe, and love. I have a Bible. O, blessed book! If I cannot read, I have a daughter who loves that book, and she can read for me. How pleasant it is to hear these infant voices read that holy book. How soft the couch of sickness may be made by dutiful children, and the book of God. I have a hope, yes, yes, "a blessed hope," founded on that word that never fails; my hope is on Him, who soon will come, and will not tarry. I love the thought; it makes my bed in sickness; I hope it will in death. I wait for him; my soul, wait thou on God. I have the Spirit; O blessed Holy Spirit! He whispers in my heart, "Fear not, I am with thee; be not dismayed, I will sustain thee." I have a promise from the great I AM: "Though, after my skin, worms destroy this body, yet in my flesh shall I see God."

I have many friends, and I am persuaded they will

last forever; for they are not built on worldly prospects, on earthly honors, nor *selfish creeds*. If they could gain any of these by me, I might suspect them. But no; if they love me, it is for the work's sake; it is for my Master's sake; and if they truly love my Master, he will love them; and this love of his is eternal, and being reciprocal, makes us one forever. I am confident that I have daily prayers from many hearts. I feel it truly. You worldly wise may smile at this idea, and call it fanaticism. But look ye, can you not believe that many do believe the message that I bring? O yes, no doubt some fools, say you. Well, call us what you please; but do not those who do believe call it good news? Perhaps they may. Well, if they in their minds should call it good, would they not be apt to call it very good, yes, even glorious, great, very great? We will admit all that. Very well; I now inquire, If a messenger should bring you news that you had drawn a prize of fifty thousand dollars, and being poor, yes, very poor, had spent his time and health to give you notice, would you not wish him well? I would not be ungrateful, say you. Neither will these. For what is fifty thousand dollars' worth of gold, compared with this good news, "Behold, the Bridegroom cometh; go ye out to meet him?" Away with paltry gold; it bears no just comparison. Will, then, these thousands of hearts be now ungrateful, whom I have seen rejoice, with joy so great, that all the air was love where we were sitting? And I have no need to say, where I have carried the news, that thousands have been made to hope in God, that *never hoped before*. Are these ungrateful? No, never.

I see, my brother, I have been preaching, instead of writing to you. I must close. Yours,

WILLIAM MILLER.

Low Hampton, Oct. 15, 1840.

APPENDIX.

No. I.

EXTRACT FROM FERGUSON'S ASTRONOMY.

THE vulgar era of Christ's birth was never settled till the year 527, when Dionysius Exigus, a Roman abbot, fixed it to the end of the 4713th year of the Julian period, which was four years too late. For our Savior was born before the death of Herod, who sought to kill him as soon as he heard of his birth; and, according to the testimony of Josephus, (B. xvii. ch. 8,) there was an eclipse of the moon in the time of Herod's last illness; which eclipse appears, by our astronomical tables, to have been in the year of the Julian period 4710, March 13th, at three hours past midnight, at Jerusalem. Now, as our Savior must have been born some months before Herod's death, since in the interval he was carried intc Egypt, the latest time in which we can fix the true era of his birth, is about the end of the 4709th year of the Julian period. There is a remarkable prophecy delivered to us in the ninth chapter of the book of Daniel, which, from a certain epoch, fixes the time of restoring the state of the Jews, and of building the walls of Jerusalem, the coming of Messiah, his death, and the destruction of Jerusalem. But some parts of this prophecy (ver. 25) are so injudiciously pointed in our English translation of the Bible, that, if they be read according to those stops of pointing, they are quite unintelligible. But the learned Dr.

Prideaux, by altering these stops, makes the sense plain; and, as he seems to me to have explained the whole of it better than any other author I have read on the subject, I shall set down the whole of the prophecy according as he has pointed it, to show in what manner he has divided it into four different parts.

Ver. 24. Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and the prophecy, and to anoint the Most Holy. Ver. 25. Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem unto the Messiah, the prince, shall be seven weeks and threescore and two weeks; the street shall be built again, and the wall, even in troublous times. Ver. 26. And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and sanctuary, and the end thereof shall be with a flood, and unto the end of the war desolations are determined. Ver. 27. And he shall confirm the covenant with many for one week, and in the midst* of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate even until the consummation, and that determined shall be poured upon the desolate.

This commandment was given to Ezra by Artaxerxes Longimanus, in the seventh year of that king's reign, (Ezra vii. ver. 11—26.) Ezra began the work, which was afterward accomplished by Nehemiah, in which they meet with great opposition and trouble from the Samaritans and others, during the first seven weeks, or 49 years.

From this accomplishment till the time when Christ's messenger, John the Baptist, began to

* It is said this should be rendered last half, instead of midst.

preach the kingdom of the Messiah, 62 weeks, or 434 years.

From thence to the beginning of Christ's public ministry, half a week, or three and a half years.

And from thence to the death of Christ, half a week, or three and a half years; in which half week he preached and confirmed the covenant of the Gospel with many.

In all, from the going forth of the commandment, till the death of Christ, 70 weeks, or 490 years.

And, lastly, in a very striking manner, the prophecy foretells what should come to pass after the expiration of the 70 weeks; namely, the destruction of the city and sanctuary by the people of the prince that was to come; which were the Roman armies, under the command of Titus their prince, who came upon Jerusalem as a torrent, with their idolatrous images, which were an abomination to the Jews, and under which they marched against them, invaded their land, and besieged their holy city, and by a calamitous war brought such utter destruction upon both, that the Jews have never been able to recover themselves, even to this day.

Now, both by the undoubted canon of Ptolemy, and the famous era of Nabonassar, the beginning of the seventh year of the reign of Artaxerxes Longimanus, king of Persia, (who is called Ahasuerus in the book of Esther,) is pinned down to the 4256th year of the Julian period, in which year he gave Ezra the above-mentioned ample commission; from which count 490 years to the death of Christ, and it will carry the same to the 4746th year of the Julian period.

Our Saturday is the Jewish Sabbath; and it is plain, from St. Mark, ch. xv. ver. 42, and St. Luke, ch. xxiii. ver. 54, that Christ was crucified on Friday, seeing the crucifixion was on the day next before the Jewish Sabbath; and according to St. John, ch. xviii. ver. 28, on the day that the passover was to be eaten, at least by many of the Jews.

The Jews reckoned their months by the moon, and

their years by the apparent revolution of the sun; and they ate the passover on the 14th day of the month Nisan, which was the first month of the year, reckoning from the first appearance of the new moon, which at that time of the year might be on the evening of the day next after the change, if the sky was clear. So that their 14th day of the month answers to our 15th day of the moon, on which she is full. Consequently, the passover was always kept on the day of full moon.

And the full moon at which it was kept, was that one which happened next after the vernal equinox. For Josephus expressly says, (Antiq. B. iii. ch. 10,) the passover was kept on the 14th day of the month of Nisan, according to the moon, when the sun was in Aries. And the sun always enters Aries at the instant of the vernal equinox; which, in our Savior's time, fell on the 22d day of March.

The dispute among chronologers about the year of Christ's death, is limited to four or five years at most. But as we have shown that he was crucified on the day of a paschal full moon, and on a Friday, all that we have to do, in order to ascertain the year of his death, is only to compute in which of those years there was a passover full moon on a Friday. For the full moons anticipate eleven days every year, (12 lunar months being so much short of a solar year,) and therefore once in every three years, at least, the Jews were obliged to set their passover a month farther forward than it fell by the course of the moon, on the year next before, in order to keep it at the full moon next after the equinox. Therefore there could not be two passovers on the same day of the week, within the compass of a few neighboring years. And I find by calculation, the only passover full moon that fell on a Friday, for several years before or after the disputed year of the crucifixion, was on the 3d day of April, in the 4746th year of the Julian period, which was the 490th year after Ezra received the above-mentioned commission from Artaxerxes Longimanus, according to Ptolemy's

canon, and the year in which the Messiah was to be cut off, according to the prophecy, reckoning from the going forth of that commission or commandment: and this 490th year was the 33d year of our Savior's age, reckoning from the vulgar era of his birth; but the 37th, reckoning from the true era thereof.

And when we reflect on what the Jews told him, some time before his death, (John viii. 57,) "Thou art not yet fifty years old," we must confess, that it should seem much likelier to have been said to a person near forty, than to one but just turned of thirty. And we may easily suppose, that St. Luke expressed himself only in round numbers, when he said that Christ was baptized about the 30th year of his age, when he began his public ministry; as our Savior himself did, when he said he should lie three days and three nights in the grave.

The 4746th year of the Julian period, which we have astronomically proved to be the year of the crucifixion, was the 4th of the 202d Olympiad; in which year, Phlegon, a heathen writer, tells us there was a most extraordinary eclipse of the sun that ever was seen. But I find by calculation, that there could be no total eclipse of the sun at Jerusalem, in a natural way, in that year. So that what Phlegon here calls an eclipse of the sun, seems to have been the great darkness for three hours at the time of our Savior's crucifixion, as mentioned by the evangelist; a darkness altogether supernatural, as the moon was then in the side of the heavens opposite to the sun; and therefore could not possibly darken the sun to any part of the earth.

No. II.

THE following extract from the "Present Crisis," by Rev. John Hooper, Eng., will go to confirm Mr. Miller's view of this subject. There are many who seem indisposed to hear of the coming of Christ, who, we fear, do not know what manner of spirit they are of. Let such attentively read the following illustration, and examine themselves in reference to the advent of the great Redeemer.

EXTRACT.

It was a prominent characteristic of the primitive Christians "that they *loved* (*Christ's*) *appearing*," and looked forward to it as the period that would consummate their happiness. Surely, if our affections were placed on the Savior—if he was to us the chief among ten thousand, and altogether lovely—if we had none in heaven but him, or on earth that we desired in comparison of him—we should desire his *return*—we should long to "*see him as he is*"—should pray, "*thy kingdom come*"—"*Come, Lord Jesus, come quickly.*" "*Why is his chariot so long in coming? Why tarry the wheels of his chariot?*" The observations of Mr. Drummond on this subject, in a speech which that gentleman delivered at the Eleventh Anniversary of the Continental Society, are so much to the point, that I cannot refrain from quoting them. "Let us suppose," says he, "for instance, a woman whose husband is a long way absent from her, perhaps in the East Indies. She is possibly very diligent in the management of his affairs, and conducts herself with perfect outward propriety, but always breaks out into a passion whenever any one speaks to her of her husband's return: 'Oh no,' she says, 'he cannot be coming yet; I expect to be much better off before he comes; I expect his estate under my

management to be much more extensive; if he were to come now, he would disarrange all my plans besides, what is the use of thinking about his coming —I may die first, and that will be exactly the same as his coming to me.' Let her asseverations of love and affection be what they man, you cannot believe otherwise than that her heart is alienated from her lord, and probably fixed upon another. Now let us suppose another woman in the same situation: see her constantly reading his letters, and especially those parts of them which describe the time and the circumstances attendant upon his return; hear her talking of it to her children, and teaching them to look forward to it as the consummation of her and their fondest wishes. Mark the silent scorn with which she treats a judicious friend who would try to persuade her that there was no use in looking out for his return, for that he had never mentioned the month, far less the day or the hour, when it was to take place. Though she may make no noisy protestations of love; though she may speak but little about him, except to her children, and to those whose hearts are tuned in unison with her own, we cannot for a moment entertain a doubt of the real state of her affections. Let us apply this figure to ourselves: and of this I am certain, and I wish I could make the warning ring through every corner of our professing land, that a dislike to hear of the coming of the Lord is a more decided proof of the affections of the religious world at large, and of every single member of it, being alienated from Christ, and, therefore, in an unholy, unsanctified, and unconverted state, than all the noisy protestations at annual meetings, all the Bibles and tracts circulated, and missionaries sent out, are proofs of the REVERSE."

No. III.

VIEWS OF THE CLOSING OF THE DOOR OF MERCY.

THE following is an extract of one of the articles* to which Mr. Miller refers in Letter IV., page 236. We have thought best to give it in this work, that all careful, inquiring, and candid students of prophecy may understand Mr. Miller's, as well as our own views of this solemn subject. We are more particular on this point because we have been misunderstood and misrepresented.

EXTRACT.

As there has been much inquiry of late on the subject of the closing up of the day of grace, or *probation*, we here give the scriptures on which this opinion is founded, with some remarks, and leave our readers to judge for themselves. Rev. xvi. 12—21. The attentive reader of the foregoing passages will see that on the pouring out of the "*seventh vial*," a voice "from the throne" proclaimed,—"IT IS DONE." This was after the battle of "*Armageddon*." If it is *after* that, then the day of grace will continue to the end of the world, or till Christ comes. 1 Cor. xv. 23, 24: "Afterwards, they that are Christ's at his coming. *Then cometh the end*, when he shall have delivered up the kingdom to God, even the Father." On this passage, Prof. STUART, of Andover, makes the following remark:—"The apostle here represents the *end* as coming when Christ will deliver up his *mediatorial kingdom*, after he has put all enemies under his feet: this accomplished, his mediatorial work is done; his embassy is completed; his mission, therefore, comes to an end."† Again; Rev. x. 7: "But in *the days* of the voice of the *seventh* angel,

* "Signs of the Times," No. 9, page 69
† Biblical Repository for July, 1840 Art. Future Punishment.

when he shall *begin* to sound, the mystery of God should be *finished*, as he hath declared to his servants the prophets." When the *sixth trumpet* hath ceased to sound, the *seventh begins*, and "in the days of the voice of the seventh angel, when he shall BEGIN to sound, the mystery of God [or dispensation of grace] shall be finished." It would appear from this, that upon the fall of the *Turkish empire*, which will take place on the closing up of the "sixth vial" and "trumpet," that the day of probation will close. Again, Rev. xi. 15: "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever." This most certainly closes up the gospel dispensation, and brings us to the glorified state; for we are to "*reign forever and ever*." This will take place when the seventh angel shall sound. Here we have this most solemn and momentous subject, as brought to view in the book of Revelation. There is one other passage that we quote, which has an important bearing upon this subject. Matt. xxv. 10—12: "And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the DOOR WAS SHUT." We learn that the *preparation was made by the wise* when the *midnight cry* was given: but the foolish deferred the matter until it was too late; for *while they went to buy*, the *bridegroom came*, "*and the door was shut*." "Afterwards, the foolish virgins came, saying, Lord, Lord, open unto us. But he answered and said, Verily, I say unto you, I know you not." This is the time referred to in Rev. xxii. 11: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."

"*And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. He which testifieth these things saith, SURELY, I come quickly;* Amen. Even so, come, Lord Jesus."

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